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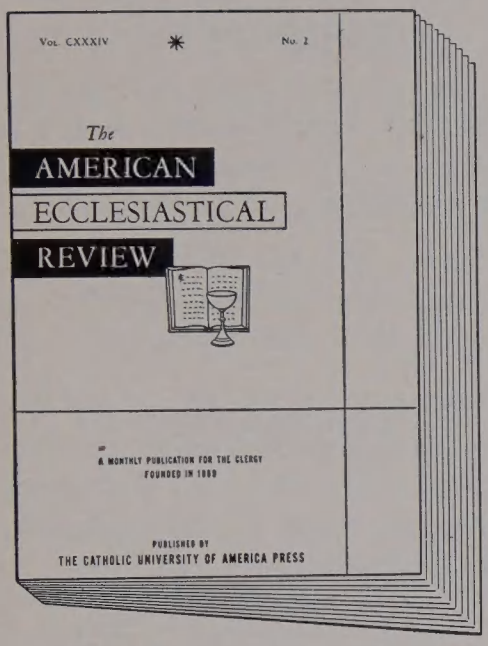

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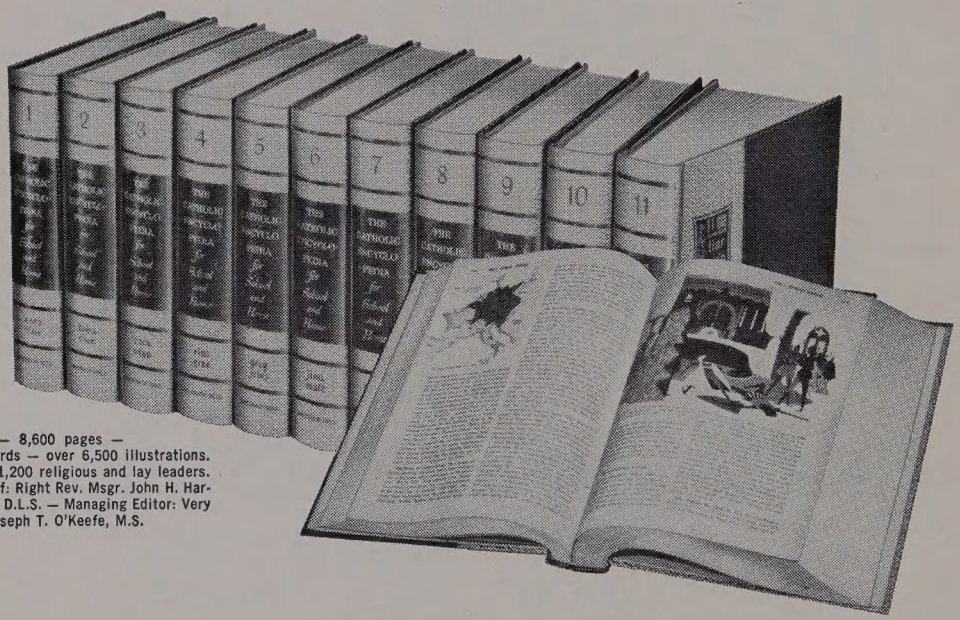

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RAYMOND A. KEVANE*
Papal Volunteers For Latin America

Education and Formation for the Lay Apostolate

A POET ONCE REMARKED that the world is too much with us. The documents of the Second Vatican Council seem to cry out that we are not, and have not been, enough with the world.

At any rate, the Council Fathers, under the guidance of the Holy Spirit, have presented the only effective means by which the People of God can be more—and eventually enough—with the world. They have described the layman and delineated his role in the Pilgrim Church.

The concept of People of God in chapter two of the "Dogmatic Constitution on the Church" is a wondrous one. It points up clearly how all those who are followers of Christ must work in harmony of faith and united action in order to elevate the world to Christ and point the way of salvation to all mankind. The common bond and basic equality of the members of this People are placed in relief, and the groundwork is laid for a theme to be developed in other documents: the role of the layman cannot be passive, but is a truly active and dynamic one.

---

* The Reverend Raymond A. Kevane, J.C.D., has been working for some years in the field of the international Lay Apostolate, and is currently the National Director of the Papal Volunteers for Latin America, 22 West Monroe Street, Chicago, Illinois, 60603.

There are many laudable efforts being made today to translate the Council documents into action. Noteworthy among those efforts are those being made in behalf of the layman. It is surely one of the hallmarks of Vatican II that it has placed great emphasis on the state and role of the layman.

It is unfortunate that many seem to have the conviction that, since the layman's role is so important, he must therefore, independently, do the work of a priest or religious. I believe this is based on the mistaken notion that the work of priest (or religious) is not only essential to the total apostolate of the People of God, but that theirs is the *only* true form of the apostolate. The result is a diminishing of authentic lay action. On the other hand, there are those priests and religious who seem to hold that the work of the layman is the only true form of the apostolate. As a result, in this age of the layman we see priests and religious engaging in an apostolate which pertains by nature to the layman.

The result of these two tendencies is a blurring of roles, which, if carried to its extremes, will seriously reduce the effectiveness of the corporate People of God in accomplishing the mission given them by Christ. It is true that often priests and religious engage in activities of a secular character, but the mind of the Council is clear that this is by way of exception.[1] We must keep in mind St. Paul's description of the People of God: "For from Him (Christ) the whole body, being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part, derives its increase to the building up of itself in love."[2]

In the context of misunderstandings and transference of roles, the precise position of groups within the People of God needs clarification and study. The purpose of these pages, as space

---

[1] "It is true that those in holy orders can at times engage in secular activities, and even have a secular profession. But by reason of their particular vocation they are chiefly and professedly ordained to the sacred ministry. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes." Vatican Council II, "Dogmatic Constitution on the Church," no. 31, *The Documents of Vatican II,* edited by Walter M. Abbott, S.J. (New York: Guild Press; The America Press; Association Press, 1966), p. 57. (Hereafter cited: *Documents.*)

[2] Eph. 4:15-16.

allows, is to present some considerations, first on the layman and his role in the apostolate of the People of God, and secondly or how he can best prepare himself to adequately fulfill that role. Only insofar as this role is clearly understood will the education and formation programs being implemented for the layman be valid.

ROLE OF THE LAYMAN

The preoccupation with "state in life" by theologians in past centuries led to considering the laity and lay apostolate solely in terms of the married state, since in fact most laity do marry. However, for obvious reasons this resulted in difficulties and inconsistencies when the attempt was made to apply those same principles to the man or woman who lives a celibate life in the world. Quite often such persons (and widows and widowers as well) have been equated with religious or were not adequately considered. In other words, this point of departure obscured the true nature of laity and lay apostolate.

The underlying principle which applies to every layman regardless of the life he has chosen has been clearly enunciated by the Council:

> The term laity is here understood to mean all the faithful except those in holy orders and those in a religious state sanctioned by the Church. These faithful are by baptism made one body with Christ and are established among the People of God. They are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world.
>
> A secular quality is proper and special to laymen. It is true that those in holy orders can at times engage in secular activities, and even have a secular profession. But by reason of their particular vocation they are chiefly and professedly ordained to the sacred ministry. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes.
>
> But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs, and by ordering

> them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven.
>
> They are called there by God so that by exercising their proper function and being led by the spirit of the gospel they can work for the sanctification of the world from within the manner of leaven. In this way they can make Christ known to others, especially by the testimony of a life resplendent in faith, hope, and charity. The layman is closely involved in temporal affairs of every sort. It is therefore his special task to illumine and organize these affairs in such a way that they may always start out, develop, and persist according to Christ's mind, to the praise of the Creator and the Redeemer.[3]

In the "Decree on the Apostolate of the Laity," the same concepts are treated at greater length:

> For this the Church was founded: that by spreading the kingdom of Christ everywhere for the glory of God the Father, she might bring all men to share in Christ's saving redemption; and that through them the whole world might in actual fact be brought into relationship with Him. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, and the Church carries it on in various ways through all her members. For by its very nature the Christian vocation is also a vocation to the apostolate. No part of the structure of a living body is merely passive but each has a share in the functions as well as in the life of the body. So, too, in the body of Christ, which is the Church, the whole body, "according to the functioning in due measure of each single part, derives its increase" (Eph. 4:16). Indeed, so intimately are the parts linked and interrelated in this body (cf. Eph. 4:16) that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself.

---

[3] Vatican Council II, "Decree on the Apostolate of the Laity," no. 30, *Documents,* pp. 57-58.

> In the Church, there is diversity of service but unity of purpose. Christ conferred on the apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity, too, share in the priestly, prophetic, and royal office of Christ and therefore have their own role to play in the mission of the whole People of God in the Church and in the world.
>
> They exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel. In this way, their temporal activity can openly bear witness to Christ and promote the salvation of men. Since it is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions, he is called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven.[4]

The first text describes the figure of the layman; the second is an expression of the total apostolate of the Church, and the part of the laity in that apostolate. Four fundamental conclusions regarding the role of the layman can be drawn from these passages.

1) *The layman is a full member of the People of God.* He is as fully a member as is the priest, the bishop, the cloistered nun or monk. Therefore, in its consideration of the layman, the Council's point of departure is an eminently positive one. In fact, the basic premise for every reflection on the different groups to which Christians belong is the recognition that they all pertain in common to the People of God.[5]

2) *The layman has a function or mission which is distinct from those who have received sacred orders or who have embraced the religious state.* This is most important. Only insofar as we properly separate the function of the layman from that of the cleric, will we arrive at a true understanding of the role of the

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[4] Vatican Council II, "Decree on the Apostolate of the Laity," no. 2, *Documents*, pp. 491-492.

[5] See, Vatican Council II, "Dogmatic Constitution on the Church," no. 9-17, *Documents*, pp. 24-37. See also the various documents which treat of the individual groups within the People of God.

layman. Christian tradition has always marked the distinction between hierarchy and laity, beginning with the early Fathers of the Church when the word "laity" was first used precisely for that purpose. By dedicating a special chapter (and a special decree) to the layman and the lay apostolate, the Council Fathers emphasized both the distinction and the importance of the role of the layman. The purpose of this distinction is to establish proper relationships between the groups composing the People of God, and to indicate a diversity of functions, all of which are important and necessary for the existence of the whole.[6] In the second text above, this distinction is presupposed and is alluded to in the expression "diversity of service."

3) *Lay men and women have a mission in the Church and in the world.* The layman is not simply a passive member of the People of God—he is and must be an active, dynamic member. The Code of Canon Law emphasizes merely the passive rights of the laity: "The laity have the right to receive spiritual benefits from the clergy and especially the aids necessary for salvation."[7] The Council reaffirms this right,[8] but clearly asserts that the layman's activity is precisely that of the Church and that his activity takes place in the world—in his temporal tasks, profession, family and social life. The layman exercises his activity *in the Church* and *in the world.* In truth, the layman *is* the Church in the world.

4) *The layman lives in the world, sanctifies himself in the world, and sanctifies the world.* With this conclusion we arrive at the final step in the description of the layman. The keynote element peculiar to the layman is his secular character, his "being in the world." He lives in the world and sanctifies it from within. His presence in the world is a consequence of his proper vocation. It is the task of the layman to deal with the temporal task to which he is so tightly bound and to direct them

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[6] See, the first Epistle of St. Paul to the Corinthians, chapter XII, on the diversity of members and functions in the one Body of Christ.

[7] Can. 682, *Codex Iuris Canonici* (Romae: Typis Polyglottis Vaticanis, 1949): "Laici ius habent recipiendi a clero, ad norman ecclesiasticae disciplinae, spiritualia bona et potissimum adiumenta ad salutem necessaria."

[8] Vatican Council II, "Dogmatic Constitution on the Church," no. 37, *Documents,* p. 64.

toward God. He lives in the world amid secular affairs, and is called by God to be the ferment within the world. By remaining in it with his Christian spirit, he carries it to God.[9]

This, therefore, is the heart of the matter. It is not the layman's state in life (for example, marriage) or profession or social circumstances which characterize his nature and role. Rather, the specific element is *existence in the world and life in human structures* which will be concretely different for each Christian.[10]

This casts further light on the meaning of the phrase, ". . . the laity . . . have their own role to play . . . *in the Church* and *in the world.*" If the layman's work "in the Church" is placed in contradistinction to his work "in the world," his apostolate will in effect be neutralized. It would be as if he moved from one apostolic role to another at different times, and Christian rapport with the world would thus be destroyed. It is as a non-clerical member of the People of God that the layman is intimately associated with the world—and it is precisely this intimate association with the world which enables him to fulfill his basic vocation. The layman *is* the Church in the world. Unless this is well understood, either the layman will fail his Christian responsibility to the world, or his apostolate will assume clerical forms and lose its authentic lay character.

SECULAR CHARACTER

To take the secular character as the specific element of lay apostolic action, differentiating the lay role from the role of priest and religious, presupposes that the world is a reality somehow related to the order which has Christ at its center. Unless the mission of the Church has some direct connection with the world (or *vice versa*), the role of the layman would not revolve around his "being in the world." But the orientation of

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[9] For a fuller treatment of this subject, see Alvaro del Portillo, "I Laici nella Chiesa e nel Mondo," *Studi Cattolici,* LXVIII (November, 1966), 6-7.

[10] For a description of the Conciliar debate which preceded the definitive texts on the role of the layman both in the "Dogmatic Constitution on the Church" and in the "Decree on the Apostolate of the Laity," see *Ibid.,* 7-8.

the mission of the Church to the world, in addition to being expressly formulated in the two texts given earlier, is treated exhaustively in the "Pastoral Constitution on the Chruch in the Modern World," the single longest document produced by Vatican Council II. The concept of "secular character" enters the definition of "layman" to that degree in which the Church clearly indicates that the welfare of the world is no stranger to her and invites the Christian to protect it with love. The document on the "Church in the Modern World" presents the total challenge which faces the layman as he assumes his apostolate "in the Church and in the world."

HOLINESS OF THE LAYMAN

In the past, progress in the spiritual life and its excellence has too often been equated with withdrawal from the world: to the degree in which a person puts aside the things of the world is he holy. Sometimes, moreover, community life has by implication been presented as a *sine qua non* of spiritual progress. The layman, however, must draw his sanctification from his life in the world. Far from withdrawing from the world, he must plunge into and through his efforts direct it toward Christ.

There is no authentic life among the People of God nor an authentic Christian apostolate unless there be a positive effort toward sanctity. The "Dogmatic Constitution on the Church" makes it clear, as it has been clear throughout the life of the Church, that all members of the People of God are called to sancity.[11] Lay sanctity, however, is according to the peculiar gifts and graces which each receives:

> Married couples and Christian parents should follow their own proper path to holiness by faithful love, sustaining one another in grace throughout the entire length of their lives. They should imbue their offspring, lovingly welcomed from God, with Christian truths and evangelical virtues. For thus they can offer all men an example of unwearying and generous love, build up the brotherhood of charity, and stand as witnesses to and cooperators in

[11] Vatican Council II, "Dogmatic Constitution on the Church," no. 40, *Documents,* pp. 66-67.

the fruitfulness of Holy Mother Church. By such lives, they signify and share in that very love with which Christ loved His Bride, and because of which He delivered Himself upon her behalf. A like example, but one given in a different way, is that offered by widows and single people, who are able to make great contributions toward holiness and apostolic endeavor in the Church.

Finally, laborers, whose work is often toilsome, should by their human exertions, try to perfect themselves, aid their fellow citizens, and raise all of society, and even creation itself, to a better mode of existence. By their lively charity, joyous hope, and sharing of one another's burdens, let them also truly imitate Christ, who roughened His hands with carpenter's tools, and who in union with His Father is always at work for the salvation of all men. By their daily work itself laborers can achieve greater apostolic sanctity.

Those who are oppressed by poverty, infirmity, sickness, or various other hardships, as well as those who suffer persecution for justice's sake—may they all know that in a special way they are united with the suffering Christ for the salvation of the world. The Lord called them blessed in His gospel. They are those whom "the God of all grace, who has called us unto his eternal glory in Christ Jesus, will Himself, after we have suffered a little while, perfect, strengthen, and establish" (1 Pet. 5:10).

All of Christ's faithful, therefore, whatever be the conditions, duties, and circumstances of their lives, will grow in holiness day by day, through these very situations, if they accept all of them with faith from the hand of their heavenly Father, and if they cooperate with the divine will by showing every man through their earthly activities the love with which God has loved the world.[12]

One of the constant requests from the floor of the Council was for emphasis upon the spiritual life of the laity as the absolute foundation of their apostolate. This insistence led to a lengthy text on the subject:

Since Christ in His mission from the Father is the fountain and source of the whole apostolate of the

[12] *Ibid.*, no. 41, pp. 69-70.

Church, the success of the lay apostolate depends upon the laity's living union with Christ. For the Lord has said, "He who abides in me, and I in him, he bears much fruit: for without me you can do nothing" (Jn. 15:5). This life of intimate union with Christ in the Church is nourished by spiritual aids which are common to all the faithful, especially active participation in the sacred liturgy. These are to be used by the laity in such a way that while properly fulfilling their secular duties in the ordinary conditions of life, they do not disassociate union with Christ from that life. Rather, by performing their work according to God's will they can grow in that union. In this way must the laity make progress in holiness, showing a ready and happy spirit, and trying prudently and patiently to overcome difficulties. Neither family concerns nor other secular affairs should be excluded from their religious program of life. For as the Apostle states, "Whatever you do in word or work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3:17).

Such a life requires a continual exercise of faith, hope, and charity.

Only by the light of faith and by meditation on the word of God can one always and everywhere recognize God in whom "we live, and move, and have our being" (Acts 17:28), seek His will in every event, see Christ in all men whether they be close to us or strangers, and make correct judgments about the true meaning and value of temporal things, both in themselves and in their relation to man's final goal. They who have this faith live in the hope of what will be revealed to the sons of God and bear in mind the cross and resurrection of the Lord.

In the pilgrimage of this life, hidden with Christ in God and free from enslavement to wealth, they aspire to those riches which remain forever, and generously dedicate their entire selves to spreading God's Kingdom and to fashioning and perfecting the sphere of earthly things according to the spirit of Christ. Among the struggles of this life, they find strength in hope, convinced that "the sufferings of the presnt time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. 8:18).

Impelled by divine charity, they do good to all men, especially to those of the household of the faith (cf. Gal. 6:10), laying aside "all malice and all deceit and pretense, and envy, and all slander" (1 Pet. 2:1), and thereby they draw men to Christ. This charity of God, which "is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5), enables the laity to express the true spirit of the beatitudes in their lives. Following Jesus who was poor, they are neither depressed by the lack of temporal goods nor puffed up by their abundance. Imitating Christ who was humble, they have no obsession for empty honors (cf. Gal. 5:26) but seek to please God rather than men, ever ready to leave all things for Christ's sake (cf. Lk. 14:26) and to suffer persecution for justice's sake (cf. Mt. 5:10). For they remember the words of the Lord, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24). Promoting Christian friendship among themselves, they help one another in any kind of necessity.

The layman's religious program of life should take its special quality from his status as a married man and a family man, or as one who is unmarried or widowed, from his state of health, and from his professional and social activity. He should not cease to develop earnestly the qualities and talents bestowed on him in accord with these conditions of life, and he should make use of the gifts which he has received from the Holy Spirit.

Furthermore, the laity who in pursuit of their vocation have become members of one of the associations or institutes approved by the Church are trying faithfully to adopt the special characteristics of the spiritual life which are proper to these as well. They should also hold in high esteem professional skill, family and civic spirit, and the virtues relating to social behavior, namely, honesty, justice, sincerity, kindness, and courage, without which there can be no true Christian life.

The perfect example of this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles. While leading on earth a life common to all men, one filled with family concerns and labors, she was always intimately united with her Son and cooperated in

> the work of the Savior in a manner altogether special. Now that she has been taken up into heaven, "with her maternal charity she cares for these brothers of her Son who are still on their earthly pilgrimmage and are surrounded by dangers and difficulties; she will care until they are led into their blessed fatherland." All should devoutly venerate her and commend their life and apostolate to her motherly concern.[13]

Not only is the universal call to holiness applied to the laity, but the laity should tend toward sanctity in a *manner proper to themselves.* The laity must sanctify themselves by and through their life in the world. Moreover, each individual must do so in that situation to which God has called him. The married person will find sanctity by and through his or her spouse. The worker will structure his spiritual life around and according to the work of his hands. The lay celibate will be sanctified in and through that state, and with and from his fellow celibates.

For each of these, none of the myriad circumstances of his way of life should be excluded from his spiritual world. The spiritual life of each person should be structured from all those circumstances which make up his total existence in the world.

Just as the apostolate of the layman derives from his secular character—from his "existence in the world,"—so also is his secular character the basis of the layman's spiritual life.

EDUCATION AND FORMATION OF THE LAYMAN

The role of the layman is an awesome responsibility and a frightening challenge: to *be* the Church in the world, to sanctify it from within, to raise it up to Christ, to draw his own personal sanctity from the world. Therefore, his knowledge of his faith must be profound—how else can he *be* the Church in action in the world? How else will he sanctify it and raise it up to Christ? And his union with Christ must be equally profound, a union which is drawn from and deepened by his personal work so that he can be true witness before his fellows in the world.

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[13] Vatican Council II, "Decree on the Apostolate of the Laity," no. 4, *Documents,* pp. 493-495.

The layman must be closely united in faith and fraternal love, in mind and heart, in sacramental and liturgical action, with his fellow laymen, and with clergy, religious, hierarchy and Holy Fathers—with the entire People of God throughout the world.

> It is the task of the whole Church to labor vigorously so that men may become capable of constructing the temporal order rightly and directing it to God through Christ. Her pastors must clearly state the principles concerning the purpose of creation and the use of temporal things, and must make available the moral and spiritual aids by which the temporal order can be restored in Christ.
>
> The laity must take on the renewal of the temporal order as their own special obligation. Led by the light of the gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively in the temporal sphere.[14]
>
> As sharers in the role of Christ the Priest, the Prophet, and the King, the laity have an active part to play in the life and activity of the Church. Their activity is so necessary within church communities that without it the apostolate of the pastors is generally unable to achieve its full effectiveness. In the style of the men and women who helped Paul to spread the gospel (cf. Acts 18:18, 26; Rom. 16:3), the laity with the right apostolic attitude supply what is lacking to their brethren, and refresh the spirit of pastors and of the rest of the faithful (cf. 1 Cor. 16:17-18). Strengthened by active participation in the liturgical life of their community, they are eager to do their share in the apostolic works of that community. They lead to the Church people who are perhaps far removed from it, earnestly cooperate in presenting the word of God especially by means of catechetical instruction, and offer their special skills to make the care of souls and the administration of the temporalities of the Church more efficient.[15]

The layman can attain his maximum effectiveness in the challenging role which is his only through a thorough and di-

[14] *Ibid.*, no. 7, pp. 497-498. [15] *Ibid.*, no. 10, pp. 500-501.

versified formation. "Such training is demanded not only by the continuous spiritual and doctrinal progress of the lay person himself but also by the need to adapt his activity to circumstances which vary according to the affairs, persons, and duties involved.[16]

The basic truths of Christianity are the same for all of the People of God. However, since each member has *his own* specific mission and role, his formation must be uniquely structured:

> In addition to the formation which is common to all Christians, many forms of the apostolate require a specific and particular formation as well, because of the variety of persons and circumstances.
>
> Since laymen share in their own way in the mission of the Church, their apostolic formation takes its special flavor from the distinctively secular quality of the lay state and from its form of spirituality.[17]

In general, the layman's formation must prepare him in common with all laity to undertake his apostolate in the world, and to draw his sanctity from the world. In particular, the individual must be prepared to undertake his apostolate precisely in his profession and in all the circumstances of his life in the world, and to structure his spirituality according to those same factors.

The effective programing of such formation is no simple task. It cannot be accomplished through the relatively simple expedient of establishing joint formation sessions in which priests, religious and laity take part in common. This may well, in the ideal order, be *part* of the total formation picture, but by no means can it be all. Nor is it sufficient to add to this a general type of formation for laymen, although this is also necessary. In addition, each professional group needs to concentrate upon the special facets of its apostolate and road to sanctity. And finally, the individual, fully cognizant of the principles of his faith, of his role as a layman and of the spirituality of the layman, on his own responsibility adds the final details to the structure of his apostolate in the world according to the particular circumstances of his own life.

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[16] *Ibid.*, no. 28, p. 516.

[17] *Ibid.*, nos. 28-29, pp. 516-517.

Formation of this nature cannot be compressed into a series of short courses or sessions, nor into intensive sessions of a year or several years' duration. It begins in childhood and continues throughout life, constantly growing, developing and changing as the individual changes, as his circumstances change, as the world changes around him. As he changes and as he moves into different forms of the apostolate in the world, the entire People of God should be prepared to offer assistance to him in preparing for the changing role which is his in his work in the Church and in the world.

CONTENT OF FORMATION

The Council sets forth general guidelines as to the content of the layman's formation. In general, the "Decree on the Apostolate of the Laity" calls for ". . . a certain human and well-rounded formation adapted to the natural abilities and circumstances of each lay person. Well informed about the modern world, the lay person should be an active member of his own society and be adjusted to its culture."[18] In formation, the secular character of the lay person must be the point of departure, and his knowledge of the world he lives in must be as complete as possible.

It is not the purpose of this study to go into detail as to the method of formation nor of its content. It will suffice simply to make a few observations.

Regarding spiritual formation, in the context of conciliar emphasis on the sanctity of the People of God, it is not at all surprising to find in the "Decree on the Apostolate of the Laity" this emphatic passage:

> *Above all,* however, the lay persons should learn to advance the mission of Christ and the Church by basing his life on belief in the divine mystery of creation and redemption, and by being sensitive to the movement of the Holy Spirit, who gives life to the People of God and who would impel all men to love God the Father as well as the world and mankind in Him. *This formation should be deemed the basis and condition for every successful apostolate.*[19]

[18] *Ibid.,* no. 29, p. 517.

[19] *Ibid.,* (Italics added.)

The emphasis on the necessity of the individual's personal union with Christ as basis and condition of the apostolate has its counterpart in the emphasis on the individual apostolate, "flowing generously from the wellspring of a truly Christian life," as the "origin and condition of the whole lay apostolate, even in its organized expression."[20] Just as the individual apostolate admits of no substitute, so there is no substitute for the individual's personal union with Christ if he is to exercise a successful apostolate in the world.

Throughout his formation, the layman's life in the world must be taken into account. Even as he is receiving instruction in doctrine (theology, ethics and philosophy), as he is learning the art of living fraternally with others, cooperating with them and initiating conversation with them, he is at that same moment living in the world and should be engaged in his apostolate. He is in school and living among fellow students; he is a doctor among his fellow doctors and dealing with his patients. Therefore, from the beginning, laymen should have the opportunity of "action training," learning ". . . how to view, judge, and do all things in the light of faith as well as to develop and improve themselves and others through action, thereby entering into the energetic service of the Church."[21]

In other words, as the chapter on "Formation for the Lay Apostolate" puts it so beautifully in its closing paragraphs:

> In the fulfillment of all the demands of formation, the unity and integrity of the human personality must be kept in mind at all times, so that its harmony and balance may be safeguarded and enhanced.
>
> In this way the lay person will throw himself wholly and energetically into the reality of the temporal order and effectively assume his role in conducting its affairs. At the same time, as a living member and witness of the Church, he will make the Church present and active in the midst of temporal affairs.[22]

There must be due attention to the training of the intellect—solid doctrinal instruction; to the milieu in which the layman

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[20] *Ibid.*, no. 16. p. 506.

[21] *Ibid.*, no. 29, p. 517.

[22] *Iibd.*, no. 29, pp. 517-518.

lives; to the will and the forming of convictions; to the realities amid which he lives and their proper relationship to God; to the fact that he *now* lives in the world and has an apostolate to exercise; to his need to live among and communicate with others. The whole man—intellect, will, physical and emotional powers, and the circumstances in which he lives and acts—all must be involved in the life-long process of formation.

MEANS OF FORMATION

The Council places the duty of formation of the layman squarely on all those within the People of God who have the duty of providing Christian education.[23]

Formation therefore begins with the child's earliest years and is the special prerogative and responsibility of the family, which is described as an "apprenticeship for the apostolate."[24] It is here that the child must learn the social virtues, grows in his love and knowledge of God, and learns to love his neighbor. With his parents to guide him, he has his first experience of wholesome human companionship outside the family circle and makes his first contact with the Church. He is finally introduced by his parents into civic partnership with his fellow man and into ecclesial companionship with the People of God. The "Decree on the Apostolate of the Laity" speaks of the parents' responsibility:

> In the family, parents have the task of training their children from childhood to recognize God's love for all men. Especially by example they should teach them little by little to show concern for the material and spiritual needs of their neighbor. The whole of family life, then, would become a sort of apprenticeship for the apostolate.[25]

Secondly, it pertains to priests in a special way to provide for the formation of the laity: "In their catechetical instructions, their ministry of the word, their direction of souls, and in their other pastoral services, priests should be *preoccupied* with forming apostles."[26] The importance of the role of the priest in the formation of the layman is repeatedly affirmed in the Council

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[23] *Ibid.*, no. 30, p. 518. [24] *Ibid.* [25] *Ibid.*
[26] *Ibid.* (Italics added.)

documents. Great emphasis is placed, for example, on the care which must be taken in selecting priests to promote and work with the different forms of the lay apostolate:

> Particular attention must be paid to the selection of priests who are capable of promoting particular forms of the apostolate of the laity and are properly trained. By virtue of the mission they receive from the hierarchy, those who are engaged in this ministry represent the hierarchy by their pastoral activity. Always adhering faithfully to the spirit and teaching of the Church, they should promote proper relations between laity and hierarchy. They should devote themselves to nourishing the spiritual life and an apostolic mentality in the Catholic societies entrusted to them; they should contribute their wise counsel to the apostolic activity of these associations and promote their undertakings. Through continuous dialogue with the laity, these priests should carefully search for the forms which make apostolic activity more fruitful. They should promote the spirit of unity within the association as well as between it and others.[27]

Great importance is also attached to the role of schools, colleges and other Catholic institutions in the formation of the layman. It is their duty to develop a Catholic sense and a zeal for apostolic activity in young people. Teachers and educators are praised in that they ". . . carry on a distinguished form of the apostolate of the laity by their vocation and office . . ." and they ". . . should be equipped with the learning and pedagogical skill needed for imparting such apostolic training effectively."[28]

Lay groups and specialized associations, finally, are called upon carefully and persistently to promote formation for the apostolate. "Frequently these groups are the ordinary vehicle of harmonious formation for the apostolate since they provide doctrinal, spiritual and practical formation."[29]

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[27] *Ibid.*, no. 25, p. 514.

[28] *Ibid.*, no. 30, p. 518. See also, Vatican Council II, "Declaration on Christian Education," no. 5, *Documents*, p. 643: "Beautiful, therefore, and truly solemn is the vocation of all those who assist parents in fulfilling their task, and who represent human society as well, by undertaking the role of school teacher."

[29] Vatican Council II, "Decree on the Apostolate of the Laity," no. 30, *Documents*, p. 519.

In the Church's efforts to "be with the world," the formation of the layman is the most critical need of our times. And equally critical is the need for the clergy to offer themselves wholeheartedly and zealously to this richly rewarding task; dedicating themselves to the formation of a genuine Christian community; teaching, sanctifying and nourishing the People of God; acting as fathers and teachers among the People of God but as brothers among brothers; acknowledging and promoting the dignity of the laity and the role which is proper to them; and finally leading them to the unity of true charity.[30] For "the Church has not been truly established, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there exists a laity worthy of the name working along with the hierarchy. For the Gospel cannot be deeply imprinted on the talents, life, and work of any people without the active presence of laymen."[31]

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[30] Vatican Council II, "Decree on the Ministry and Life of Priests," nos. 6-9, *Documents,* pp. 544-552.

[31] Vatican Council II, "Decree on the Missionary Activity of the Church," no. 21, *Documents,* pp. 610-611.

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Universal Education and the Church in the Western Hemisphere

In June, 1945, Catholic educators from many countries of North, Central and South America convened in Bogota, Colombia, with the purpose of discussing the problems of freedom of education in our Hemisphere, and created the Interamerican Conference of Catholic Education (CIEC—Conferencia Interamericana de Educacion Catolica). The basic theme of the first meeting was to establish the policies of Catholic education with respect to the philosophy and practice of educational freedom for individuals, the family, and the Church.

In no uncertain terms the Catholic educators presented their stand, and a series of principles were approved, which constitute a firm foundation of the position of Catholic education on the matter. Among those principles, the following are outstanding:

1. Freedom of education for individuals, the family, and the private associations is one of the most sacred rights of man, who must transmit to others the truth and the culture already reached;

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2. The family, who has received from God, in the natural order, fecundity, possesses the origin of life, and hence, the origin to educate that life; this duty of the family is prior to civil society, and must be respected, therefore, by all terrestrial authorities;

3. The Catholic Church has received from her Divine Founder the mission to teach as a Master, and to protect her members as a Mother. Henceforth, her right to establish and to maintain her own schools and institutions at all levels, and her duty to watch over the education of her children in any public or private institution;

4. Çivil society or the State has the right and the duty to protect and to promote the education of all citizens, even in the moral and religious orders;

5. Freedom of education must be complete;

6. All educational institutions should be adequately represented in government agencies dealing with educational problems;

7. Neutral or laicist education, contrary to claims by its supporters is a violation of educational freedom and a regrettable manifestation of state authoritarianism;

8. Equitable share in the educational budget is the only way to guarantee freedom of education;

9. Catholic educators do not oppose public education, but they rather want to cooperate with the Government to guarantee the rights of everybody concerned with education.[1]

The above principles are self-explanatory. However, the Bogota Declaration had to be very explicit on the matter, in view of the misguided concept of secularism as synoymous with universal, free education, that has seeped through in the legal and constitutional systems of many countries of the hemisphere, on the one hand, and in view of the narrow scope of the concept of separation of Church and State which also exists elsewhere on our Western Hemisphere.

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[1] Taken from The Bogota Declaration On Freedom of Education. I CIEC Congress, Bogota, June 9, 1945.

A Declaration of the sort was a fitting foundation for the activities of the CIEC, which for many years has been developing a powerful advisory group to Catholic education in the Americas.

Vatican II, and especially the Document on Education, has given new impetus and insight to our Catholic educators. It was only proper, therefore, that the IX Congress held by CIEC in San Salvador, El Salvador, from January 4, through January 11, 1967, would discuss at length the problem of democratization of education. Pope Paul VI, in a Message dated December 25, 1966, addressed to that Congress, said:

> "Vatican Council II, confirming the already traditional doctrine on the matter, which our predecessors repeatedly pointed out, has proclaimed that there is a universal right of all men to have adequate instruction, and has exhorted the members of the Church to lend generous help in all phases of education, especially with the purpose that as soon as possible the benefits of education and instruction may be expanded to all corners of the earth."[2]

THE IX CIEC CONGRESS

The Committee in charge of organizing the San Salvador Congress approved six topics to be analysed during the meeting. Several members of the different National Chapters of the CIEC prepared scholarly papers and submitted a number of recommendations related to those topics. A large package of documents was given to the more than 600 participants in the Congress.[3]

The first topic of the Agenda was "Concept and Reality of Democratization in Education." The word used in Spanish "Ensenanza," used in the text of the topic was challenged on the grounds that it fell short of the full scope of "Education"; it was a unanimous consensus, however, that the intention was to give that word the full value that we give in English to the

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[2] Mensaje del Santo Padre al IX Congresso Interamericano de Educacion Catolica, Enero 1967. (Translation from Spanish by author.)

[3] The U.S. accredited a delegation of 26. Other large participants: the host country 237, Guatemala 88, Colombia 53, Honduras 26, Mexico 24, Brazil 22.

word "education," that is the complete formation of man as a whole, and not merely instruction or guidance for learning. Concerning this topic, the Congress approved the following definition of what the process of democratization of education implies: (1) The access to education by all men, (2) without any discrimination, at all levels, and with no other limitation than individual capacity, (3) within a whole plan both flexible and renewable, (4) with the realization that the human person must be vitally integrated in the community, (5) orienting man to his ultimate destination, promoting freedom and responsibility in work for the common good of the different societies, (6) and underlying the obligation to educate which entails the benefit of receiving education.[4]

This conclusion, of course, reveals the openness and the great field of action and cooperation in which Catholic education has been placed in our hemisphere. This conclusion reveals, also, the new vision which Catholic educators in Latin America and the United States have concerning the future of Catholic education as it relates universal education to all men. Among the reasons for this conclusion the members of the Congress declared that "it is urgent to make Christian educators sensible to the need to contribute, soon and efficaciously, to an adaptation of the educational structures of the Church to the urgency of democratization."[5]

Concerning this topic, the Congress approved three recommendations to the effect that religious instruction should be provided to all baptized persons who are thereby entitled to it; that efforts should be made to guarantee freedom of education by securing a just participation in educational budgets; and that the maximum extension of integral education should be fostered.[6]

The second topic of the Agenda was related to the quantity and quality in educational democratization. In relation to this topic the Congress recommended the establishment of an Educational Planning Unit in each National Chapter or Federation,

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[4] *Conclusiones del IX CIEC,* Tema "Concepto y Realidad de la Democratizacion de la Ensenanza," Conclusion I, p. 1. (Translation from Spanish by author.)

[5] *Ibid.,* Considerando No. 3, p. 2.

[6] *Ibid.,* pp. 3-4.

in connection with the religious authorities in charge of education, and with the National Planning Boards. It was further recommended that special training be given to religious and secular persons in charge of spreading the Gospel not only in Catholic institutions but in non-Catholic institutions as well, for Catholic students; also, it was recommended that religious educators, as far as possible, be freed from duties which actually interfere with their religious mission; finally, emphasis was placed on the need to speed up the formation of promoters of fundamental education for Normal Schools, Catholic Universities, Radio-Schools, Literary Drives, Apostolic Movements and the like.[7] All kinds of discrimination were condemned, insofar as the right of man for education was concerned; open minds toward dialogue with non-Catholic people for the common good was a point very much emphasized.[8]

The third topic was related to the responsible elements toward educational democratization: church, state, family. Concerning the church, the Congress recommended that efforts be made to co-ordinate all educational resources and facilities to integrate education with youth movements and other organizations promoting education on the national and international levels. The State was requested: (1) to fulfill the fundamental duty to protect the rights of parents of choosing the kind of education they want for their children; (2) to promote legislation guaranteeing freedom of education; (3) to improve conditions of the educational budgets; and (4) to break up, if and whenever needed, the educational and economic structures opposing educational democratization.[9] Parents were urged to discharge their right and duty to educate their children, in a responsible manner. They were recommended to keep in close contact with their children's school and teachers, to promote a better family-school relationship for the benefit of the students. A recommendation was also made to give parents a greater voice and participation in Church-sponsored educational activities.[10]

EDUCATIONAL NEEDS

A matter of serious concern for the Latin American Church is the gap, an ever-widening one, between educational facilities

[7] *Ibid.*, p. 4. [8] *Ibid.* [9] *Ibid.*, pp. 5-6. [10] *Ibid.* p. 6.

and educational needs. Considering the fact that Latin American population is increasing at the rate of 3 per cent per annum (Costa Rica 4.1 per cent; El Salvador 3.5 per cent; Ecuador and Brazil 3.2 per cent);[11] and knowing that out of 36-million elementary-school-age children, 15 million (that is, more than 40 per cent) do not get any formal education,[12] the Church in Latin America has come to the conclusion that education is a top priority item to be tackled effectively, if the future of Latin America must be saved. If from the above figures we concentrate on the number of children who actually get any kind of formal religious education, we realize the tremendous challenge which both the Church and the State face today in our Western Hemisphere.

Taking Ecuador as an example, with a present population of 5.5 million, the picture in 1962-63 was as follows: total school population at all levels, 1,011,388; total population of primary school age, 875,644; actual primary school registration, 653,-278; deficit in school registration, 222,366; number of primary school children receiving religious education, 107,870. This last figure means 16.5 per cent of registration but only 12.2 per cent of age-population.[13]

What happens in Ecuador, happens almost everywhere in Latin America. Even the most optimistic statistics show that, on the average, not more than 15 per cent of Latin American children receive formal religious education in schools. Catechism is given by volunteer Catholic Action laymen and laywomen, and by some religious personnel; catechism given on holidays, however, can never replace formal religious education in the classroom.

In view of these circumstances, and of the directives given by Vatican Council II on the "rights" of all baptized Christians to receive a Christian education, the Latin American bishops organized as the Latin American Episcopal Council (CELAM) made a formal declaration in Banos, Ecuador, where they met from June 5, through June 11, 1966, to the effect that they "feel as an urgent, imperative, and continuous duty to announce

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[11] Jose Garcia-Bauer. Coleccion General. IX Congreso CIEC, p. 5.

[12] *Ibid.*, p. 5.

[13] Cuadro No. 1—"Situacion Religiosa en la Educacion Nacional," Quito, Agosto 1, 1966, p. 1.

to all men the way to salvation."[14] In the above declaration, the bishops emphasize the catechistic mission of the Church, along with the need to participate actively in educational and cultural endeavors. They pointedly recognize

> the just autonomy of the earthly realities and institutions, which compels Christians to honestly respect them and to project upon them the new light of the faith; the growing communitary character of our society in which the civilizing influence of Christians is developed, and which compels us to integrate our initiative with the just and noble ends which civil society pursues as a whole, forcing us to form the social conscience of our youth; and the variation which we Christians, ought to perceive intelligently to lend our civilizing cooperation in those fields which require special attention for the development of our transient society.[15]

Consequently, the CELAM bishops advocate: (a) all efforts should be made to reach all children and young people who have been baptized, in order to give them the religious instruction and formation to which they are entitled; and (b) to reach the adults who are already engaged in useful activities, to enrich their formation, by all kinds of modern means of communication.[16] The bishops insist on the need to maintain and to strengthen the Catholic school system, and to request ever greater participation by lay people in this important task. Special emphasis is placed on the Catholic universities as the centers for integral formation of professionals and leaders, as well as for research and community service.[17] Finally, the bishops stress the need to expand the pastoral action of the Church to the public schools where no religious instruction or formation is given. All this, under proper planning and direction.

These resolutions and recommendations of the bishops, however, run the risk of becoming mere platitudes, unless practical means are secured to bring them up to reality. The *IX CIEC Congress* tackled this very important problem as Theme IV of

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[14] "Declaracion de los Obispos Latinoamericanos Responsables de la Educacion," *La Accion Social y el Apostolado de los Laicos,* Banos, Ecuador, Reunion del 5 al 11 de Junio de 1966, Punto 2.

[15] *Ibid.,* Point 3. [16] *Ibid.,* Point 4. [17] *Ibid.,* Points 5 and 6.

the Agenda, namely, the problem of Proportional Distribution of the Budget for Education. No matter how much talk is spent in meeting the gaps of religious instruction and formation, if no appropriate financing is secured, all efforts will be wasted; hence, the problem of Catholic education sharing in the public budget for education is critical, especially as it concerns Latin America.

PHILOSOPHICAL FOUNDATIONS

The philosophical foundations for this just share of Catholic education in the budget are rather simple: (1) parents have the right to educate their children any way they want. (2) Parents are taxpayers, and as such they are contributing to the budget of the nation, of the state, of the locality; as such, they are entitled to receive the same treatment as other taxpayers. In a democratic society there can be no privileges, no citizens of better condition before the law, than others. (3) If taxpayers are entitled to get free education for their children, they have the right to choose the kind of free education they want for their children; the Government cannot impose any kind of education; it does not have the right to impose any restrictions upon the right of parents to educate their children according to their beliefs, according to their moral principles. Any such imposition is a violation of a basic human right. (4) If Catholic parents want to educate their children in Catholic schools, this is their privilege, and they should get the same facilities as the parents who do not want any religion taught to their children. In the light of the new approach of the Catholic Church towards education, it is just as wrong to impose upon parents the religious education they do not care about for their children, as it is to impose upon parents a secular, non-religious education, which is not of their choice. Religious freedom involves not only freedom from persecution; it involves a more positive attitude: fair treatment to make the use of that freedom possible. (5) Fair treatment means that the public budget for education should include private education, thus avoiding that parents who want to educate their children in private, denominational or non-denominational schools, should pay on top of their taxes,

tuition and other expenses. (6) Private education, and particularly Catholic education bears a large burden of educational needs, thus releasing the government from its obligation to provide education for all; in Latin America this means almost 20 per cent of elementary education, nearly 50 per cent of secondary education, and over 10 per cent of higher education. Besides, Catholic education, while considered best in Latin America, usually costs less per student than public education. Consequently, a fair share in the public budget for education is not a privilege, but a right which Catholic education is entitled to.

This fair share has already been in operation for several years in liberal France, and in predominantly Protestant Holland, and in progressive Belgium, among other advanced countries. (Each devotes around 200-million dollars per year to Catholic education.)[18] In Latin America, Argentina spends 31-million dollars, and Chile, 20-million dollars yearly for Catholic education.[19] French Canada spends 298-million dollars a year in confessional schools, both Catholic and Protestant.[20]

No wonder, therefore, that the *IX CIEC Congress* devoted a great deal of time to study this important theme, and came up with important resolutions such as: (1) To request from all governments in America (North, Central, and South) legislation, wherever necessary, to exempt non-public educational establishments from taxes, and to make a *fair distribution of state revenues* so that parents may have absolute freedom, according to their conscience, in selecting the schools for their children. (2) To request those governments, also, to raise their educational budgets, and; (3) To promote associations of parents so that national and international campaigns be organized to achieve a a fair share in the distribution of public educational budgets.[21]

EDUCATIONAL MULTIPLIERS

Theme 5 of the Agenda dealt with the Christian and Apostolic Foundation of the Educational Democratization "Multipliers,"

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[18] R. P. Francisco Costa, S.J., Coleccion General, p. 63.
[19] *Ibid.*, p. 63. [20] *Ibid.*, p. 63.
[21] *Resolutions of CIEC Congress (IX)*, p. 8.

both secular and religious. An educational multiplier, as seen by the members of *CIEC* is a person, either religious or secular, who devotes his life to teach, to direct, or to plan educational activities. This term is taken from Vatican Council II, where a distinction is made between education in general, school in general, and Catholic school in particular.

The Council maintains the right of the Church on educational matters both from a catechetical standpoint, as well as from the standpoint of the Christian school. The role of the Church in the formation of Christians is specific, is concrete; the Church is charged with the responsibility of teaching the truths proclaimed by Christ and the Church, and to bring them to maturity. Education is a service given to concrete individuals. In order for this service to be genuinely effective, those who are in charge of education, must be properly prepared, and particularly those in charge of Christian education. The utmost importance was given by the *IX CIEC Congress* to the preparation of teachers, administrators, planners and other elements engaged in Christian education; in fact, the V Committee of the Agenda submitted the following conclusions which the Congress approved: (A. 1) It is of utmost importance to realize the urgency of the Christian and apostolic formation of the religious and lay teachers. In each educational institution or establishment a true community of religious and lay personnel should be formed, in order to concentrate on the task of attaining an integral Christian and apostolic formation, with the view to have a clear idea of the goals to be reached, with the lay people sharing the responsibility of such formation. (A. 2) Among Catholic lay leaders, apostolic movements should be fostered or strengthened. (A. 3) Teachers in public institutions of learning should be invited to participate in round-table discussions, workshops, and the like, so that they may also get adequate formation in Christian principles, and therefore, may become valid instruments of Christianization. (A. 4) Alumni from Catholic schools should be urged to become professional educators.

(B. 1) Since theological formation is essential to Christian educators, it is strongly recommended that, following Vatican Council II directives, Theology be a part of curriculum in Catholic universities and institutions of higher learning, and that for-

mation courses, with scientific and pastoral plans be promoted, in order that both religious and laymen may get a better apostolic training.[22]

The above recommendations are of great importance and moment, because up to now, except in a few isolated cases, the formation of Christian educators and leaders has been rather inadequate in that it has not contemplated a truly comprehensive apostolic preparation, especially among laymen.

TRAINING

The final theme of the *IX CIEC Congress* was related to the need for Catholic education to emphasize vocational, technical and professional training.

It is a fact that vocational education, particularly in Latin America, has suffered from a chronic lack of concern on the part of the state, of the Church, and of society at large, with but small exceptions, such as the Bosco or Salesian Professional Centers. Dr. Pablo Roca, Assistant Chief, Division of Education, Department of Cultural Affairs, Pan American Union says:

> Proper counseling services are needed to properly orient the students so that a greater proportion of those continuing secondary education be properly selected for vocational training. The social status of many of the secondary vocational school careers is low in many Latin American countries, a situation that reflects a long tradition by which people look at the school as an instrument by which the person is liberated from manual work. Vocational training must be given a status, comparable to academic training if it is to attract greater enrollments and better students. As it is now, commercial schools, industrial schools, and the like, seem dead-ends to which once you enter, you are liable to remain for life in a track which will lead you nowhere. A reform whereby more flexibility and more adaptability to meet new situations would probably result in lower costs and in greater advantages to the students.[23]

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[22] *Conclusions* . . . , p. 9.

[23] Pablo Roca, Ph.D., Paper read at the Chevy Chase Presbyterian Church, Washington, D. C., January 21, 1962.

The *IX CIEC Congress,* after careful consideration of the importance technical and professional education has in the promotion of social welfare and the development of the population and nations of this hemisphere, and of the need to promote a rounded-out formation of professional and technical people, and of the directives given by Vatican Council II in Article IX of the Declaration on Education, came up with the following conclusions, which are summarized:

1. The *IX CIEC Congress* adopts all the recommendations made by the Conference of Ministers of Education and Economic Planning of Latin America, which met in Buenos Aires in June, 1966, and recommends to all Catholic educators the study and promotion thereof; it strongly recommends also the establishment of technical and professional schools to respond to the urgent needs of the American nations;

2. The planning and organization of technical and professional education, at all levels, is of primary importance;

3. The educational systems should be structured in such a way as to permit the students' internal mobility which may allow for their re-orientation and promotion to higher levels:

4. The Church should emphasize the need to prepare technical personnel to help satisfy the pressing requirements of modern society;

5. Christian principles should be deeply embedded in the curriculum of technical and professional schools so that Christian leaders for industry and rural activities may be properly formed;

6. Technical and vocational training is not incompatible with humanistic training; a well-trained technician could and should also be a responsble man and a conscientious Christian;

7. A close association with their alma mater and their schoolmates should be fostered among alumni of professional and technical schools, in order to promote their continuous interest in the values they have learned for the orientation of their practical lives.[24]

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[24] *Conclusiones . . .*, pp. 10-11.

The preceding conclusions mark a definite new trend in Catholic education, particularly at the secondary level, in Latin America. This is a clear departure from the traditional orientation of the high-school curriculum as a mere transition toward college or university registration. The implementation of these conclusions could well become the foundation of a new era in Latin American education, and a landmark of the role of the Church in the universalization of education in this hemisphere.

The members of the *IX CIEC Congress* who participated actively in the discussion of this theme were particularly impressed by the advances made in Spain, and especially by the Spanish Church in the field of vocational education. Professional schools have been given special status, and some "Labor Universities" have been created in Gijon, Cordoba, Zamora, La Coruna, Tarragona, Sevilla, and Alcala de Henares. Those schools and "universities," while not reaching the status of institutions of higher learning, are advanced and flexible enough to give their students adequate formation for further studies and training at regular universities with academic standing. The diplomas given by those schools and "universities" will enable candidates for regular college degrees to facilitate their admission in an academic campus.

Given the traditional ties and similarities between the Latin American nations and Spain, it is obvious that the Spanish initiative in the field of vocational education is bound to have an impact on Latin American educational systems.

The final conclusion approved by the *IX CIEC Congress* refers to the need of Christian formation to reach all baptized individuals; a practical step in this direction being the proposal by the Congress for the formation of a Catechetical Secretariat, within the CIEC, which would work in close cooperation with CELAM (Latin American Episcopal Council) and the National Bishops Conferences, in order to provide technical assistance, teaching materials, and educational counseling to all Catholic schools, and to all Catholic teachers and catechists as well, in matters concerning the diffusion of Christian doctrine.

As a fitting footnote to this brief article on the work of the IX CIEC Congress, the translation of the covering letter sent by the President and Secretary General of the Congress, along

with the text of the conclusions, to the members of the Congress, is called for:

"CONCLUSIONS OF THE IX CIEC:"

"Herewith, we send to you the practical fruit of the IX CIEC Congress, a fruit which has cost more than a few anxieties and fatigue, not only to the Organizing Committee, but to all participants and observers.

The general consensus is that the participants of the Congress came to San Salvador to work, and to get information on the new currents of opinion about Catholic education and schools after Vatican Council II.

Now, the realization of the Action Program adopted in San Salvador is the task. It is our hope that the slogan of the enemies of the Church, as quoted by Pope Paul VI, on a different occasion, be belied. "They accuse us that all we do is: *Words, beautiful Words, but only Words.*"

We expect from you more than words. We want to express, also, our appreciation, for the noble cooperation of all Congress members who left their imprint of hard work and dedication.

A thousand thanks to you all, and

MORE AND BETTER EDUCATION

(s) Nicolas Alvarenga, S.J. President, IX CIEC
(s) Jose Francisco Costa, S.J., Secretary General, CIEC"

FREDERICK J. BOSCO*
Orientation Institute

The Orientation Institute for Latin American Students

RESPONDING TO THE NEED for an orientation and language center for Latin American students, the Latin American Secretariat for Academic Services (LASAS) of the Latin American Bishops Council (CELAM), in conjunction with the School of Education of the Catholic University of America established the Orientation Institute for Latin American Students in June, 1966. The Institute accepts undergraduate and graduate students as well as professional persons who wish to study or carry on research in the United States. Through a well-integrated program of language, cultural studies, and university orientation, the Institute seeks to assist the participant in making a rapid adjustment to the United States and in mastering the language for active participation in the academic community.

A full schedule of intensive English instruction, audio-laboratory training, and university orientation is offered by a staff that employs modern language teaching techniques and equipment. The fifteen-week program divided into three five-week sessions, is designed to give the student a high degree of mastery of both spoken and written English. Guided by modern linguistic research, the Institute is committed to a scientific ap-

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proach to language instruction. This implies a systematic and motivated progression in the treatment of linguistic structure, emphasis upon the major problem areas of the learner, and stress on the acquisition of audio-lingual skills as well as skill in reading and writing. The student is held to a high level of performance by means of lively, challenging classes with maximum student participation, individual instruction, well-defined goals, programmed materials, and careful testing.

Tests similar in form to the standard TOEFL are given for placement and evaluation purposes at the Institute. Students are placed into appropriate levels (basic, intermediate, advanced, technical) on the basis of placement tests and personal interviews given at the beginning of each semester. At the termination of each five-week session, the student is given a complete battery of tests to measure his progress during the period.

An important feature of the Orientation Institute is its lecture series and accompanying study-tours to points of educational, cultural, and historical interest. Specialists drawn from Catholic University and other area universities, government, industry, and the Organization of American States, assist the student in gaining a broad overview of U.S. social, educational, and political structures. Participants engage in continuing dialogue with the guest lecturers in an effort to gain deeper insight into U.S. life. Considerable opportunity is also afforded the participant for social and intellectual interchange with American families, other college students, and social organizations.

A number of facilities are available to the student: study hall, lounges, a modern language laboratory equipped with Ampex tape recorders, and recreational facilities. A small residence for both American and Latin American students is maintained within a few blocks of the Institute.

A unique aspect of the Orientation Institute is its working relationship with the School of Education of the Catholic University. Complete in itself with its own classrooms, audio-laboratory, lecture rooms and library, the Orientation Institute is only a short walk from the main campus of the University. The Institute also maintains close ties with ICETEX of Colombia and EDUCREDITO of Venezuela, both of which have sponsored a number of students.

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The Cuban Case: History Repeats Itself

QUITE A NUMBER OF YEARS have elapsed since the advent of Castro's Revolutionary Government in Cuba on January 1, 1959. Castroism, like all revolutionary movements with a messianic doctrine, brought forth a new faith to the people of Cuba; faith in progress and change. It was believed by many that a new society, a society of peace and prosperity, was in the making where social injustice would disappear and equal rights for all guaranteed. Once the guilty parties—those responsible for past abuses and the so-called war criminals—were eliminated, the future would only offer well-being and prosperity for all.

The idea of progress has occupied a prominent position in the history of the West: the belief that change is the necessary result of a universal process of evolution which will inevitably lead to the perfect society. Political revolutionaries and social reformers very often have shown a blind faith in change per se without any regard for past values and institutions. Thus, change is always welcomed, no matter what the price.

The Castro Revolution, by declaring that it would eliminate all conflicts and antagonisms and by promising the complete

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transformation of Cuban society from a past of corruption to a new era of perfection, was in fact committing itself to this belief in the inevitability of human progress. It was tacitly endorsing the belief in the perfection of human nature.

The paradoxical thing about the Cuban Revolution—and as far as that goes of most modern revolutionary movements—is that in spite of the violent changes introduced abolishing all essential values and institutions of the existing order it, nevertheless, preserved the basic philosophical principles which had lain at the root of European thinking since the Renaissance and which fully blossomed in the eighteenth century when reason and the belief in nature were raised to the category of dogma. The idea of a harmonious society, lying at the basis of classical economic thinking, and the prevailing optimism of the time were mere reflexes of this belief in nature and reason, and in the inevitable progress of human society. However, things did not turn out exactly as expected and as society progressed materially, a corresponding change did not take place in the nature of man. The same or similar antagonisms and contradictions appeared making man easy prey to the idea that society was responsible for all existing evils. Human nature had not changed and it was soon discovered that scientific efficiency did not necessarily have to go hand in hand with freedom and democracy. The belief in natural harmony suffered a severe blow and doubts about the perfection of Victorian society became more obvious as the gap between material and spiritual values increased. Faith in classical economic liberalism began to crumble and other substitutes were looked for.

TWENTIETH CENTURY UPHEAVALS

Thus, new movements and new ideas came into being full of fresh revolutionary zeal and enthusiasm which in later years triggered the tremendous political and social upheavals witnessed by the twentieth century. These movements, violently opposed to all past values and institutions, blame society as such for existing evils. However, in their own particular manner, they are also striving for the establishment of a perfect society free from contradictions and antagonisms. In Karl Marx, for ex-

ample, and in spite of his harsh rational doctrine there lies an enormous missionary zeal which strives towards the final realization of a rational form of society. From this point of view—the belief in the establishment of a perfectly harmonious society—a certain similarity can be found with the revolutionary movements of the past.

The Cuban Revolution is no exception. Here lies its greatness and at the same time its weakness. Castro strives towards the attainment of a new order remodeling Cuban society according to an ideal of social perfection. He surrounds this ideal—at least he did in the early stages of the revolution—with a messianic zeal difficult to equal. By believing in the perfect society, he is also following the tradition of his earlier counterparts of the last century. The Revolution has not ceased to reaffirm the inevitability of its own goals and the perfection of the new order it is creating. To attain this end it spares no values or institutions which stand in its way. They must all be wiped out no matter what the cost if the new structure is to be completed. Furthermore, the minds and actions of the revolutionaries are guided by the same utilitarian spirit, so characteristic of much of Europe's past social thought, which is void of any spiritual meaning.

Once again the same antagonisms and contradictions keep coming up. Their mere presence—notwithstanding the extraordinary efforts made to suppress them—constitutes a perennial cry of protest against the belief in the inevitability of human progress.

The modern revolutionary, as his counterpart of the past, has apparently not learned the lesson of history and is still unaware of the true nature of man. Here is where the true weakness of the Cuban Revolution lies. Even granting it the best of intentions it will never be able to produce the ideal society which it has promised. It is simply not attainable. The contradictions and antagonisms—although they may appear under different forms—will not disappear. On the contrary there is a great probability that they will increase even more for many of the antinomies of modern society are the result of false hopes built precisely on the assumption that the perfect society is attainable. Consequently frustrations and disillusionment will become more acute.

CUBA'S NEW ORDER

Cuba today provides the ideal example. The euphoria of the early days of the revolution has disappeared only to be replaced by the harsh realities of everyday life. The newly established order has been unable to meet the rising wave of expectations which the Revolution had created. The scarcities which the Cuban people are experiencing is evidence of this fact. Production and trade have fallen to dangerously low levels. According to available statistics Cuba's production indexes are way below the 1959 figures.[1] Since 1961, with the exception of 1965, sugar production has decreased substantially in Cuba and there is nothing to indicate that there will take place any substantial improvement in the near future. Failures in sugar production have been admitted on several occasions by high government officials.[2]

Recent statistics of the Cuban government, however, reveal an increase in the production of certain agricultural products, though these have proved insufficient to meet the domestic demand for food consumption. Since 1962, the Government has been imposing strict rationing on a variety of foodstuffs.[3] This clearly indicates that the objectives of the Revolution have not been accomplished. The diversification of agricultural production intended to lessen dependence on imports, a primary goal of the Revolution, has not been achieved.[4] Rationing has acted merely as a substitute for the import of foodstuffs, because domestic production has not been able to meet the demand of the Cuban people.

The industrialization program of the Revolution has proved inadequate for several reasons. The disruption of traditional trade patterns has put the program far behind schedule.[5] The

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[1] United States, Department of Agriculture, Economic Research Service, *Indices of Agricultural Production for the 20 Latin American Countries* (Washington, D. C.: Government Printing Office, 1967), pp. 20-21.

[2] See "Cuba," *Hispanic American Report,* XVI (June, 1963), 349.

[3] See "Cuba," *Hispanic American Report,* XV (May, 1962), pp. 15-65.

[4] Ernesto Guevara, "La Industrialización de Cuba," *Universidad Popular* (Septimo Ciclo, Economía y Planificacion, La Habana, June, 1961), pp. 18-68.

[5] *Revista Trimestral del Ministeries del Comercio Exterior de Cuba,* Havana, Cuba, 1965.

lack of competent management in government offices has also retarded the revolutionary changes. But most important is the lack of revenue. The decrease in sugar exports far outweighs the increase in other exports so that there is simply not enough foreign exchange to meet the demand for capital goods necessary for industrialization purposes. As a result, Cuba is now more dependent than ever on foreign sources for capital formation.

GENERAL DISILLUSIONMENT

Failures, however, have not been limited to the field of economics. Hardships and disillusionments are widespread in all sectors of society and in all spheres of life. The Cuban people are simply disillusioned with the revolution that was supposed to have put an end to all revolutions.

The perfect society which so many people looked forward to simply did not materialize. The elimination of all past values and institutions did not bring about the desired results. In point of fact, the structural changes of the type introduced by the Cuban Revolution were not only unable to eliminate all the contradictions of Cuban society, but on the contrary they were responsible for the creation of new ones. The elimination of all past values and institutions and the creation of the new structure only led to new failures because the changes were not based on ethical foundations. Ethical values cannot be ignored if the dignity of man is to be preserved. It is impossible to improve society by simply restructuring it if its very foundations are weak and shaky. Modern society is not yet convinced of the truth that man cannot abandon himself to the forces of change leaving aside moral principles. The restructuring of society must be based on a solid ethical foundation. Otherwise man is simply showing an unlimited faith in the inevitability of progress and consequently preparing the way for even greater conflicts and contradictions when frustrations and disappointments set in.

According to Professor Goetz Briefs[6] the origin of this undue optimism with regard to man and society, inasmuch as this is a

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[6] Goetz Briefs, *Entre capitalismo y sindicalismo* (Madrid: Ediciones Rialp, 1955), pp. 30-55. (Translated from the German, *Zwischen Kapitalismsu und Syndikalismus,* A. Franchi Ag. Verlag, Bern, 1952.)

blind faith in the perfection of man and society, can be traced to the transference of the Christian theological argument of redemption to the secular plane. The idea of the original state, the fall, and redemption, which characterized Christianity for centuries, has now been applied to the secular plane.

Liberalism found its secular sin in the institutional structure of the times—the monarchical system in alliance with the Church and the nobility. Once this framework was destroyed redemption was supposed to follow through the creation of a perfectly harmonious society.

Marxists, on the other hand traced the secular sin to private property. Redemption would only come through its elimination. Once this goal was accomplished, a Communist state, free from all antagonisms, would follow. Marxism just as much as liberalism, looked for a historical sin, an historical fall.

Professor Briefs stresses the point that any philosophy which begins with a state of original justice and ends up with the belief in the redemption of humanity cannot escape its theological background whether the redemption is attained through a return to the natural state or through the process of infinite progress.

The Cuban Revolution provides a perfect example of this transference of the Christian theological argument of redemption to the secular plane. It also looked for a historical sin. The Cuban planners ignored once again how false is the belief that a new society can be organized rationally and once the blueprint is established prosperity will automatically ensue for all. The planners of today, just as much as past believers in an utopian society, have not been able to understand the true nature of man. Faith in progress must be balanced with the full realization that, because of man's fallen nature existing conflicts and deficiencies cannot be totally overcome.

Man, as Christopher Dawson has said, cannot abandon himself to the forces of change with the same optimistic faith with which his ancestors welcomed the age of progress.[7] Any change must be brought about with the full awareness that man must strengthen his spiritual heritage. The new society must be built

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[7] Christopher Dawson, *Understanding Europe* (New York: Image Books, 1960), p. 211.

on more solid foundations if it is to succeed, and existing antinomies are to be reduced to a minimum.

The Cuban case has once again provided us with an opportunity to grasp the futility of all attempts to build a perfect society. The fallen nature of man cannot be disregarded. Society must be improved, it is true, but always with the realization that perfection, although set as man's final goal, is impossible to attain on this earth. This way man will not be frustrated by his own failures.

Cuba is another example in the long list of experiments which have been tried in the Western World and which have ended in failure and disillusionment. As long as man does not accept his true nature as it is, with all its imperfections and shortcomings, the same errors will be repeated over and over again. As a result more frustration and even greater contradictions will follow bringing with them greater unrest and more unhappiness for all.

It is the author's hope that Cuba's example and the basic reasons for its failure will not go unheeded, especially in this our age when so many revolutionary measures are being brought into the foreground oftentimes with the false hope that once introduced, society will be free from all the evils of the past. Let us hope history will stop repeating itself.

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Problems of Development and Education in Ceylon

THE NINETEENTH CENTURY POLITICAL economist John Stuart Mill observed that "a thing not yet well understood and recognized is the economic value of the general diffusion of intelligence among people."[1] Today in spite of the most sophisticated research in the fields of economics and education, we still do not know much about the relation of education to economic growth. Yet the fact remains that education is acquiring more and more an aura of desirability in both the economically mature nations, as well as those nations attempting to write on a cleaner educational slate. In the United States the late President Kennedy emphasized the importance of education in America in many of his addresses. The framers of *Third Five Year Plan* had a lively awareness of the power of education in opening men's minds to new methods, new tech-

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[1] John Stuart Mill, *Principles of Political Economy* (New York: Henry Holt and Company, 1936), p. 174.

niques and new desires. In the words of India's *Third Five Year Plan:*

> Education is the most important single factor in achieving rapid economic development and technological progress and in creating a social order founded on the values of freedom, social justice and equal opportunity. Programs of education lie at the base of the effort to forge the bonds of common citizenship to harness the energies of the people and to develop the natural and human resources of every part of the country.[2]

In this context education is not only viewed in terms of its contributions to economic prosperity, but also as a great unifying social force, providing excellent leverage for dealing with problems that commonly beset developing nations. It stimulates desire for progress and displaces a stolid and fatalistic acceptance of misery and degradation. Thus education becomes not only an instrument for producing the necessary manpower for industrial and agricultural development, but also provides an adequate social base to "undergird development aims."

The communist countries with their different political and economic ideologies have come to look upon education as a prime mover of economic growth. William Benton, a former United States Senator observed after a visit to Russia, "the Soviet Union's most potent weapon may well be her quietest weapon, education.[3] Even China a country with a traditional background has radically modified its philosophy of life to bring economics to bear on education. A country which was once a land of philosophers, artists and peasants, is now being transformed into a nation of technocrats. Its Confusian sages are being quickly replaced by scientists and technicians. Japan's phenomenal economic growth has been in great part due to her educational system. So firm is the belief in a casual relationship between education and economic growth, and so uncritical has been its acceptance, that in many countries there is a growing integration of education and economic development. As Fred-

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[2] Government of India, Planning Commission, *Third Five Year Plan* (New Delhi: By The Commission, 1961), p. 573.

[3] William Benton, "Big Threat: Education," *New York Herald Telegram,* 1962, p. 10.

erick Harbison points out, "education is the key that unlocks the door to modernization."[4]

EDUCATION—INVESTMENT OR COMMODITY

However, the economics of education is not without its problems. One such problem is that in contemporary economic thinking there is considerable debate as to whether education is an investment or a consumption commodity. Resolving this conflict is important because it leads to very different government attitudes towards education in the pursuit of its development programs. When education is looked upon as an object of immediate consumption, there is the risk of it occupying a very low place in a scale of priorities for government expenditure. In such cases investments in such items as steel mills, fertilizer plants and dams take precedence, for such projects become tangible manifestations of progress in a country. Education, therefore, is likely to be fiscally starved. Yet such symbols of modernity will have no meaning unless it has the necessary skilled technicians to operate these steel plants and factories. Again, when education is looked upon as a consumer good, governments tend to take a laissez faire attitude towards education. Educational programs are unplanned and if any investment at all is made in education, it is purely done out of political expediency rather than faith in its development value. Further the student or the consumer is allowed to pursue the curriculum of his choice, for here, as in all cases of economic activity, the student enjoys what in economic parlance we call "consumer sovereignty." No wonder, therefore, some developing countries have to contend with the explosive problem of the educated unemployed. The tragedy in many of these cases is that a good number of the unemployed are unemployable because they lack the basic education to take the kind of training required to fill jobs for which there is such a great demand. This is certainly the experience of Ceylon where the dilemma is not one of workers without work, but work without workers.

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[4] F. Harbison and C. Myers, *Education, Manpower and Economic Growth: Strategies of Human Resource Development* (New York: McGraw-Hill, 1964), p. 181.

It is incorrect, however, to dichotomize between educational consumption and investment. The fact is, that it is neither consumption nor investment but both. Even though the direct returns to education are vague, nevertheless as J. Vaizey affirms "expenditure on education pays," because of the indirect benefits of education. Mark Blaugh gives an exhaustive compilation of such indirect benefits of education. The list includes the following:

> (1) the current spillover income gains to persons other than those that have received extra education; (2) the spillover income gains to subsequent generations from a better educated present generation; (3) the supply of a convenient mechanism of discovering and cultivating potential talents; (4) the means of assuring occupational flexibility of the labor force and, thus, to furnish the skilled manpower requirements for the growing economy; (5) the provision of an environment that stimulates research in science and technology; (6) the tendency to encourage lawful behaviour and to promote voluntary responsibility for welfare activities, both of which reduce the demand on social services; (7) the tendency to foster political stability by developing an informed electorate and competent political leadership; (8) the supply of a certain measure of "social control" by the transmission of a common cultural heritage; (9) the enhancement of the enjoyment of leisure by widening the intellectual horizons of both the educated and the uneducated.[5]

An impressive array of such benefits points to the general consensus of opinion that while in some advanced countries education was a precursor of economic advance, it is today an important catalyst in the economic growth of developing nations. "There is a growing amount of evidence," says John K. Norton, "which indicates that without education a nation can go nowhere, but with education it can go anywhere—perhaps even to the moon."[6]

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[5] Mark Blaugh, "The Rate of Return on Investment in Education in Great Britain," *The Manchester School of Economic and Social Studies,* XXXIII (September, 1965), p. 205.

[6] John K. Norton, *Critical Issues in American Public Education.* (Pittsburgh: University of Pittsburgh Press, 1965), p. 17.

EDUCATION AND DEVELOPMENT

Many nations have good reason for sincere belief in the role of education in development. This does not mean that any educational system will, per se, contribute to economic growth. An unplanned educational system for example would do more harm than good to a country. In the same way investment in doubtful areas of the country's educational chain would create more difficulties than those which it attempts to solve. Adam Curle observes:

> Contemporary attention is so concentrated on the role of education in development that we are inclined to forget its capacity to stunt growth. . . . Even today it may be argued that some aspects of certain educational systems serve rather to retard than promote growth.[7]

Education therefore presents a Janus-like appearance. It can both accelerate as well as retard development. It can be a reactionary force as well as a progressive one.

CEYLON

The purpose of this article is to analyse this dual aspect of education with reference to Ceylon. It attempts to show that Ceylon's experience in education has resulted in both crippling steps backwards as well as leaps ahead and that education has been both a factor of progress as well as an obstacle to development.

Positive Contribution

Ceylon's educational system has been full of faults as well as virtues. Let us first focus on the contributions of education to the development of the country. Education has been popularly thought of as having two contrasting functions, the perpetuating and the change-promoting functions. These two characteristic functions are evident when we analyze the social gains of education in Ceylon. During the colonial period, the primary aim

[7] Adam Curle, "Educational Politics and Development," *Comparative Education Reivew,* VII (February, 1964), p. 228.

of education in Ceylon was to create a special elite class. This was in reality an uncritical transfer of the educational philosophy of the colonial country, Britain. The Bishop of London reported in 1803, "men of considerable ability say that it is safest for both the government and the religion of the country to let the lower classes remain in that state of ignorance in which nature has originally placed them."[8]

Such ideas were widely prevalent in colonial Ceylon where the benefits of Western education were only available to a small indigenous elite. But it is one of the great ironies of colonial history that this educational system, which was designed primarily to serve evangelizing and imperial purposes, became the chief instrument which hastened the collapse of colonial rule. This small indigenous elite demanded and obtained the transfer of political power to itself in 1948.

After Independence, education continued to act as a social catalyst. With universal and compulsory education from the age of six to fourteen, education assumed its function as a great leveller of society. This was particularly seen in 1956, in the dramatic changes that took place among the political elite. Today it is the new escalator by which the talented can rise into the more prestigious and renumerative positions that had been hitherto the monopoly of a special elite class.

A second important contribution of education in Ceylon has been in the political field. Among the nations of South East Asia, Ceylon is one of the few countries that enjoys a fair measure of political stability. In most of the former Asian colonial nations, dramatic changes in the political scene often take the form of revolution or coup-de'etats. But in Ceylon so far, the passage to political changes have come through open, orderly elections. We cannot attribute such political capacity and maturity to education alone. But it would be preposterous to think of a politically mature community which is not at the same time literate. Hence we can safely conclude that education has been the prime determinant of political development in Ceylon. Finally, education in Ceylon is the subject of much controversy today and has come in for searching criticism and fresh eval-

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[8] N. Hans, *Comparative Education* (London: Routledge & Kegan Paul Ltd., 1961), p. 133.

uation. This is in itself a healthy sign and the outcome of an educated community.

Negative Aspects

Much of the educational ferment in the country stems from a discussion of its limitations. The most obvious defect is that educational practices and programs in the country are poorly geared to development needs. The crux of the criticism here, is that most of the subject matter taught in schools is of an academic nature and that there is a high premium placed on rote learning and examinations with little scope for individual creativity. The result of the disproportionate emphasis on the humanities is that every year a large army of arts students graduating from the University join the already swollen ranks of the unemployed. A newspaper editorial spotlighted the issue succinctly, ". . . the University of Ceylon is working outside the stream of national needs as is evidenced by the dispropotionate emphasis on the Arts Curriculum and the overwhelming preponderance of Arts Graduates year after year."[9]

The problem assumes serious proportions when it comes to accommodating the still greater number of high-school graduates who keep on flooding the labor market every year. Most of these students had high expectations of obtaining a clerical job in some government administration. Gravitation towards clerical work has been very strong in Ceylon, but the supply of clerical and sedentary workers has been far in excess of demand.

The answer to this perplexing problem eventually lies in diversifying the curriculum to include subjects of a practical nature like agriculture and industry for which there is so much need in Ceylon. But the solution does not seem easy in a country where there is a basic conflict between the "mind" and the "hand." This has been partly due to the country's background of feudal thinking reinforced more or less in the same pattern by colonialism, and partly as a result of wrongly associating respectability with a certain language, with certain dress and work that is least physical. Hence, the country's unconscious educational

[9] *Ceylon Daily News,* April 6, 1961, p. 4.

objective has for a long time tended to become more a pursuit of respectability and less a pursuit of usefulness. Further the disproportionate emphasis on literary subjects is also due to the exceptionally strong prejudices against manual labor reinforced by traditions of caste. As a result of these deep-rooted cultural influences, parents do not want their children trained in manual skills and the children reflect the bias of parents in their own attitudes, and the schools, in their turn, mirror established tradition in the curriculum. Thus, as a result of these deeply ingrained habits and social prejudices the current educational system is a retarding force in the country's pursuit of development.

Until and unless such bottlenecks are eliminated, development plans will not effectively materialize. In the economic field this lopsided education has saddled the country with an increasing number of the educated unemployed. They are unemployable because they have not been trained for the type of work the country needs most. The social tensions arising from this situation could be dangerous, for the products that leave the schools deprived of the prospect of employment are confined to what an early British educationist described as a life of "loaferdom and hangeronism." In short, the social malaise resulting from an unplanned educational system could produce a situation which Frederick Harbison describes as: ". . . the revolution of rising aspirations may turn into a revolution of frustrations, disappointment and rising resentment."[10]

The over-production of verbal specialists is but one aspect of the dysfunctional consequences of the unplanned educational system. On the other hand, the needs of the country are for trained or enthusiastic and willing workers in agriculture and industry. There is provision made for the production of these trained technicians in the vocational schools. But due to the social, cultural and educational foundations in the country, such vocational schools tend to operate in a vacuum. The present academic schools being the only path to the universities and prestige positions, good students do not seek vocational educa-

[10] F. Harbison, "Problems of Developing Higher Education," *Education and the Modernizing of Nations* (Washington, D. C.: American Council on Education, 1964), p. 16.

tion. In such cases, government policy can go a long way in reducing the imbalance between academic and vocational studies by "glamorizing" certain types of occupations which, though essential to the country, yet receive poor patronage. It can do this by permitting more flexibility in the factor rewards mechanism—a flexibility sufficiently realistic to redress the existing maldistribution of factor rewards not only in a monetary sense but also in a social sense. But it often happens that even very alluring monetary inducements are insufficient to wean away people from old ideas and myths as to what work is dignified and what work is not.

Till such time, through education and other monetary rewards, the dignity and usefulness of Cinderella-type occupations is elevated to a national status, very little can be done by way of investment programs in vocational schools as panaceas for solving the problem of a lack of trained technicians needed for the growing economy. Thus, we are faced with the curious phenomenon in Ceylon where education becomes not only an instrument of turning out the needed skilled technicians but also what Adam Curle observes as ". . . the most effective means for altering the outlook of people."[11] In short, a change in social values is a necessary precondition for economic and educational development. "The fundamental problem of development," says H. W. Singer, "is not to create wealth itself, but to create the capacity to create wealth."[12]

CONCLUSION

An attempt was made to show the capacity of education to promote as well as stunt growth with reference to the educational system in Ceylon. All this points out to the need for effective and intelligent educational planning. Philip H. Coombs points out that there is no more powerful force for social change and economic advancement than a nation's educational system provided it is a good one.[13]

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[11] A. A. Curle, *Educational Strategy for Developing Societies* (London: Tavistok Publications, 1963), p. 3.

[12] H. W. Singer, *International Development: Growth and Change.* (New York: McGraw-Hill, 1964), p. 19.

[13] P. H. Coombs, "Education's Role in Developing Nations," *Saturday Review,* August 17, 1963, p. 30.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE ORIGIN AND EARLY YEARS OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION by Edgar P. McCarren, Ph.D.

This dissertation traces the background of the founding of the National Catholic Educational Association in 1904 and relates significant events of its history until 1908. Because the history of Catholic education in these years is so closely intertwined with the history of the Association, certain aspects of the growth of Catholic schools and colleges in the last half of the nineteenth century were essential to the investigation. A major theme of this dissertation is struggle—struggle to create and maintain educational freedom: freedom of religion in education; freedom from external control of Catholic education; and freedom within Catholic education itself. At the same time, dioceses, parishes, and religious teaching communities all wished to retain their own relative freedom and independence. These obstacles to unity were heightened by controversies among Catholic educators over such issues as the foundation of The Catholic University of America, Cahenslyism, and Archbishop Ireland's Fairbault Plan. The

* Microfilms of these Ph.D. and M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

solution to this ambivalent situation came in the form of a voluntary organization, the National Catholic Educational Association. The central issue of the early years of the Association was the expansion of Catholic high schools. Division of opinion on this question tended to bind more closely together the members of the Association. The vitality of the Association in the early years showed that cooperation among Catholic educators was both possible and desirable. Insistence on the voluntary nature of the organization proved a wise and necessary policy.

CHARACTERISTICS INDICATIVE OF MASTER TEACHING NOTED IN TEACHER CANDIDATES BY ADMINISTRATORS by P. Richard Fowerbaugh, M.A.

In this study forty-five administrators of secondary schools in the District of Columbia were interviewed in an attempt to determine what qualities and qualifications of an effective teacher would be observable in an initial interview with a teaching candidate. A guide sheet listing categories of personal qualities and professional qualifications was used in each interview. The findings showed that in the area of personal qualities, general appearance, oral presentation, community service, age, practice of religion, military service, and marital status were important considerations. In the category of professional qualifications, a course in logic along with other philosophy courses was viewed as being critically important by some administrators and at least valuable and desirable by most of the other administrators. On the whole, there was satisfaction with the professional education courses required, but there was a recognized need for an increased and intensified background in subject matter.

ANALYSIS OF CERTIFICATION REQUIREMENTS FOR SCHOOL PERSONNEL IN CANADA by Rev. Geodeon J. Trudeau, M.A.

The purpose of this study was to investigate the procedures and requirements for the teaching positions and certificates of-

fered by the provincial education authorities of Canada. The investigation was carried out by means of a questionnaire which was sent to the Deputy Minister of each province. All persons fulfilling a function in the public schools are required to hold the proper certification set by the Department of Education. So-called emergency certificates are issued to persons not qualifying at the time the regular certificates are issued. A few provinces are still facing a serious shortage of teachers. Most provinces, however, are raising their certification requirements considerably.

TEACHING LOADS IN CATHOLIC SECONDARY SCHOOLS IN THE STATE OF FLORIDA by Rev. Sean P. Molloy, M.A.

This study pertains to the teaching load of 310 full-time teachers in 29 Catholic secondary schools in Florida. Information was obtained by means of questionnaires and data were compiled by the aid of the revised Douglass' teaching-load formula. The findings reveal that the median teaching load for the 310 teachers was 29.6 Douglass units per week. The teachers in the boys' schools carry a median load of 31.5 units, and those in the girls' schools, 29.9. Accreditation does not seem to significantly affect the teacher load. Teachers with advanced degrees seemed to carry a heavier load than less qualified teachers. The Brothers carried significantly heavier loads than did any other class of teachers.

ANALYSIS OF MATHEMATICS TEXTBOOKS OF THE JUNIOR HIGH SCHOOL by Karl J. Lensler, M.A.

In this study six textbooks which are rather widely used in the field of mathematics at the junior high school level were examined in order to discover their efficacy in the development of concepts and in the presentation of problematic situations that test the student's understanding of the concepts. The findings suggest that the textbooks analyzed were deficient in the following ways: lack of some important concepts, poor development of concepts, ineffective problematic situations, and in-

adequate verbal problems. To remedy this situation, the investigator suggests a list of challenging problems. The appendix of the dissertation exhibits an illustrative unit on the role of the textbook.

An Evaluation of the Effectiveness of a Mathematics Course Designed For Slow Learners in the Seventh Grade in its First Semester of Operation by Sandra N. Smith, M.A.

This study was undertaken to determine whether the second revision of the Modern Mathematics Curriculum of the District of Columbia met the needs of the slow learning child. The investigator constructed a test for the new course and administered it to an experimental group and a control group at the beginning and end of the year. After tabulating results, the investigator concluded that the second revision of the Modern Mathematics Curriculum did not adequately meet the needs of the slow learning child in all areas, although the slow learner displayed a better performance in the new mathematics than he did in the traditional mathematics. The mathematical areas which presented the most trouble were in systems of numeration and segments in informal geometry.

The Attitudes of Catholic High School Seniors in the Archdiocese of Omaha, Nebraska, Toward the Teaching Profession by Rev. Emmet F. Meyer, M.A.

The Attitudes of Catholic High School Seniors in the Diocese of Winona, Minnesota, Toward the Teaching Profession by Rev. James E. Fitzpatrick, M.A.

These two studies aimed to analyze the attitudes of Catholic high school seniors toward the teaching profession and to determine the extent to which various factors influence the students' attitudes toward teaching. Data were obtained by administering an attitude scale which was constructed by Dinn at the Catholic University of America to 234 senior girls and 201

senior boys in the Archdiocese of Omaha and to 363 senior girls and 255 senior boys in the Diocese of Winona. The results of the studies are similar to previous studies that have been conducted on the topic. Eighty-six per cent of the students in the Meyer study and 84 per cent of those in the Fitzpatrick study expressed a favorable attitude toward teaching. Meyer found that more girls of high intelligence than of lower intelligence selected the teaching profession, while there was no marked difference in the intelligence of boys preferring teaching and those not preferring teaching. The subjects of the Fitzpatrick study showed a greater appreciation of the spiritual significance of teaching in that it offers a great opportunity of inculcating Christian principles into the lives of children.

A STUDY OF RECENT NINTH GRADE ALGEBRA TEXTBOOKS WITH RELATION TO THE PROPOSALS OF THE COMMISSION ON MATHEMATICS OF THE CEEB by Mother M. Judith Andrews, O.S.U., M.A.

In this study ten ninth-grade algebra textbooks published between 1961 and 1963 were analyzed by comparing the content of these texts with the outline prepared by the Commission on Mathematics. It was found that major reorganization of content has taken place in the presentation of the number systems, but there is room for improvement in the content areas of fractions, signed numbers, operations with polynominals and quadratic equations. Most of the new material in the texts dealt with inequalities.

A SURVEY OF THE ORGANIZATION AND CONTENT OF THE CURRICULUM OF MINOR SEMINARIES IN THE UNITED STATES by Rev. Joseph L. Hart, S.S.E., M.A.

The purpose of this dissertation was to determine the organization of the instructional program of minor seminaries in the United States. A total of 292 questionnaires were mailed under the sponsorship of the Department of Education of the

N.C.W.C. Of the 204 schools that replied, 87 sponsor a high school program, 65 sponsor both high school and college programs, 47 sponsor a junior college program, and 5 are seminaries for belated vocations. The analysis of the questionnaires revealed that the trend toward separating the high school and the junior college years of seminary training is continuing. Slightly over 58 per cent of the schools surveyed have enrollments of 100 students or less. The academic year is most frequently based on 180 school days with 45 minute class periods in high schools and 55 minute class periods in colleges. The various seminaries have fairly uniform requirements in religion, English, and Latin, but there is no unanimity of practice in Greek, the modern foreign languages, the natural sciences, and the social studies.

A SURVEY OF TEACHER PREFERENCES REGARDING FORMAT AND CONTENT OF INTERMEDIATE GRADE READERS AND TEACHERS' MANUALS by Sister M. Byron Byron, O.S.F., M.A.

This study aimed to investigate teachers' judgments on the format and content in intermediate grade reading texts and teachers' manuals. The subjects of the study were 164 intermediate grade teachers from 44 Catholic elementary schools in the Diocese of Winona. According to the data received, the most desirable features of the reading text are: the cover bears a picture representative of the content; the text, clothbound, contains some pastel-colored pages and includes several artists' contributions; the selections are based on Christian Social Principles with realistic settings; separate texts, containing similar units, are designed for the various levels within the classroom; fables, myths, fairy tales, poetry, and bibliographical sketches are included; and exercise pages involve interpretation and word study activities. The following elements of an adequate teachers' manual are specified: teachers' editions with the manual directly facing the pupil's page; important words and headings underscored and printed in color, with key words placed in the margins; activities for various levels of achievements; and background materials for the selections.

AN EVALUATION OF A SUMMER REMEDIAL READING PROGRAM IN THE ARCHDIOCESE OF CHICAGO by Sister Mary Leonarda Zabek, S.S.J., M.A.

This investigation was made to determine the values of a summer remedial reading program. A group of 484 children in grades three through eight was given remedial instruction during the summer of 1960 in five of the reading centers of the Archdiocese of Chicago. The study revealed that during the course of this one summer session, the combined reading achievement of both boys and girls revealed statistically significant gains at the one per cent level of confidence. When the reading gains of the girls were compared with those of the boys, the investigator found that the girls' reading gains at the eighth-grade level were the only ones that were statistically insignificant.

A REVIEW OF PERIODICAL LITERATURE FROM 1955 TO 1960 ON STAFF UTILIZATION AND ITS IMPACT ON THE SECONDARY SCHOOL by Sister Anne Loretto Brennan, S.S.J., M.A.

The purpose of this study was to discover through an examination of periodical literature between the years 1955-1960 the practicality and the impact of staff utilization programs on the secondary school. The results of the study indicate that although team teaching does not remedy the teacher shortage problem, it uses the talents of available teachers more effectively and increases the recognition of the professional status of the teacher. The conclusions also reveal that careful planning is needed in selecting team members, in the analysis of teacher-roles, in utilizing teaching assistants in cooperation with certified teachers, in the reorganization of administratve patterns, and in the utilization of the physical plant to improve staff functioning.

BOOK REVIEWS

CONTEMPORARY EDUCATION, A COMPARATIVE STUDY OF NATIONAL SYSTEMS, Second Edition, by John Francis Cramer and George Stephenson Browne. New York: Harcourt, Brace, and World, Inc., 1965. Pp. 598. $7.95.

This book is a revision of an earlier edition published in 1956. The revised edition aims to take into account the major changes and reforms attempted in many countries in the last ten years. Particular attention is paid to the school systems of England and Wales, the United States, France, Australia, Canada, the Soviet Union, West Germany, Japan, Communist China, and India. The first seven are treated as one group and the last three as another group.

The authors divide their book into four parts. Part I introduces the subject by sketching some of the basic influences that determine the character of national systems of education. Part II describes in detail the administration, control, and finance of school systems in seven major nations. Part III describes the operation of the schools themselves, from pre-school classes to universities and adult education in the same seven nations. Part IV has been substantially changed from the previous edition. It calls attention to the school systems of three major Asian nations that are meeting some very special problems.

The problems and purposes of education have in general become somewhat similar in most countries, many believe. These problems and purposes are influenced by differences of tradition and culture peculiar to each country. Cramer and Browne believe that the major influences affecting the character of national sys-

tems of education may be grouped under seven headings: 1) sense of national unity, 2) general economic situation, 3) basic beliefs and traditions, including religious and cultural heritage, 4) status of progressive educational thought, 5) language problems, 6) political background, 7) attitude toward international cooperation and understanding.

The church has been an influential force in the organization of formal education. In Ireland nearly all schools are church schools with public support but little public control. In some Canadian provinces all public schools are either Catholic or Protestant. Some countries have attempted to achieve the ideal of universal education by subsidizing church-connected and private schools, as well as public schools from public funds. Other nations have met the problem by providing a system of public education which is wholly secular in nature and lay in control.

The organization of formal education, the authors say, has been influenced by occupational groups. Early tradesmen's and artisans' guilds developed a system of apprenticeship. This system of apprenticeship served as a foundation for later systems of vocational education. School organization has been influenced, too, by the degree to which governmental authority is decentralized. In some countries, such as Great Britain and the United States, the tradition of local self-government is very strong, and local units of government are well developed. In others, such as Australia, local self-government has never been important, and machinery for community participation is largely lacking. In France, where all governmental functions are centralized, education, like most other public functions, is controlled by the central government. Cultural solidarity, if desired, may be more easily brought about through curricular uniformity within a highly centralized school system.

The Russian Constitution of 1936 provides that all citizens have the right to education. The state has a complete monopoly of education. Education is to be free, secular, and compulsory, between the ages of seven and fifteen. The language and customs of all nationality groups are to be respected. Boys and girls are to be given equal opportunity in secondary schools and higher institutions of learning.

World War II left the Japanese school system in ruins. The

people of that country, however, resolutely set about restoring and reforming their schools. Since the war educational administration has been changed from centralization to decentralization, girls and women have been given educational opportunities equal to those of boys and men, and coeducation is quite general throughout the country.

India, handicapped by poverty, uneasy frontiers, and a multiplicity of languages, is trying hard to overcome illiteracy and to expand its system of higher education.

Communist China's plan for education is patterned after that of the Soviet Union and must serve revolutionary purposes—to rid the people of traditional attitudes and ideas and to prepare them for participation in the "New Democracy." Education, according to the Communist plan, must serve political ends as well as bridge the gap between the illiterate mass of peasants and the highly educated elite.

This book is well worth reading. In it the reader will find an account of the major changes and reforms attempted in the schools of a group of important countries with special stress on the last decade. A disadvantage of a volume of this type is that educational statistics often become out of date as soon as they appear in print. In spite of this inherent disadvantage, this book is recommended to teachers, school administrators, and to all interested in the problems of education.

John A. Farley

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Creative Play Acting by Isabel B. Burger. New York: Ronald Press, 1966. Pp. 233. $5.00.

Drama is a universal and effective instrument for the diffusion of learning. The author is an effective teacher who is administrative co-ordinator of the Children's Theatre Association (CTA) of Baltimore, Maryland. From her childhood experiences with her own mother and later on in life she had much joy in dramatic activities, so much so that in her book *Creative Play Acting* she has been filled with a desire to bring similar enjoyment to others.

Mrs. Burger has lectured on creative dramatics through the United States and abroad and is recognized as a leading authority on such dramatics. She has represented the United States twice at world congresses of the Internationl Theatre Institute, at the Hague in 1953 and Dubrovnik in 1955. She is a life fellow of the institute. Her articles on the theatre have appeared in *Players* magazine, *World Theatre Instructor, Maryland Teacher* and elsewhere.

She does not claim to be a pioneer in the field of creative dramatics though in *Creative Play Acting* she offers new and practical ideas for programing through the medium of creative dramatics. She sets forth procedures for organizing its projects. Her CTA program now in use in Maryland includes eight weekly classes in which one hundred and fifty pupils participate. Each year they produce according to highest professional standards three plays which express their credo, "play acting is a child's rehearsal for his role as a grown up."

CTA has an extension education service which involves adult leadership training. In the second edition of her book which is the one being reviewed in this critique, there is an implicit assurance that the author's ideas and techniques as expounded in her book are successful and productive of cultural enrichment in her own vicinity and further off.

In the development of children from third grade to college, Mrs. Burger has proved from her own experience that creative drama has developed artistic and esthetic responses.

Her attractive book *Creative Play Acting* has twelve chapters, five appendices, a bibliography and an index, totaling in all two hundred and thirty-three pages. Appendix B offers stories for dramatization; C, two short plays, *The Queen of Hearts* and *The King's Birthday;* D, a long play, *Child of the Sky.*

Every chapter has enlightening discussions of material as well as summaries and exercises. We are told in chapter one that the strongest point in favor of creative drama is the warm reception accorded it by young people themselves.

An interesting variation in a project (ch. 2) is afforded with music and rhythm. Good background music can "really get into your bones." An atmosphere of pleasant informality also helps the project.

In activity programing (ch. 3) the group tries action without spoken words. Critiques and follow ups raise the group level of interest. In (ch. 4) mood pantomime, feelings are expressed, and sensitivity developed.

A suggestion of plot appears (ch. 5) when a change of mood pantomime includes a re-action that changes the mood and brings forth elements of drama. Dialogue in chapter 6 is an easy and natural step forward. Group dialogue scenes make highly satisfactory substance for exercises in this area.

The group has now arrived unconsciously at an awareness of a definite form in acting. Seven basic characteristics of a play are highlighted in chapter 7, namely, characters, background, setting, plot, scenes, climax and ending.

When the group is presented with the creating and performing of a full-length play, they must realize a dual objective, (8) "a taking in and a giving out." Such a play, given as a school celebration with many participants from the main group and music, art and physical education departments, can make problems that only a wise and experienced director is able to solve.

Episodic drama and pageant (9) are relatively simple. They are stories told in dramatic sequence as a spectacle and carried forward with the help of singing, dancing, parades, choruses, orchestral music, movements of masses rather than individuals with little need for delineation of character.

The last three chapters concern the director, stage business and the shaping of society by the training of personality elements such as is afforded in play acting. Such activity provides sound entertainment for an audience and a rehearsal for living for the actors.

The short plays and the long play included in the book are entertaining reading and well provided with directions for successful acting.

A careful bibliography and an inclusive index are the final agreeable offerings in Mrs. Burger's book which ought to be widely used because of the practical aids it offers to teachers and learners through drama.

Sister M. Charitas

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THE HUMANITIES: A PLANNING GUIDE FOR TEACHERS. Edited by William R. Clauss. Albany, New York: The State Education Department, 1966, Pp. 171. Paper, no price given.

What the renewed interest in the humanities is all about in this cybernetic age can be demonstrated in the words of the late President John F. Kennedy: "When power leads man toward arrogance, poetry reminds him of his limitations. . . . The artist, however faithful to his personal vision of reality, becomes the last champion of the individual mind and sensibility against an intrusive society and an officious state." In short, humanistic values provide man with the vision and the sensitivity to guide him in his mastery of the emerging world of computer technology.

Humanistic studies, as viewed by this report from New York's Bureau of Secondary Curriculum Development, deal with man's search for identity, his place in society, and his acceptance and creation of values. The introductory section reviews the rationale, definitions and objectives of the humanities, especially as related to secondary school programs.

The most practical, perhaps the most valuable, part of the opening section is that which deals with methodology: creative learning enterprise, discussion-discovery seminar, creative method, and the spiral method. Curriculum specialists have seen these before, but the brief exposition here, particularly as applied to the humanities, offers much to the inquiring teacher.

The creative learning enterprise, borrowed from Robert Bream of Lehigh University, refers to organizing a class into smaller units of three to five pupils each, with each group studying in depth one aspect of a topic and then reporting to the entire class. The discussion-discovery seminar places the teacher in the role of a catalyst: he plays the role of a Socrates by asking questions and stimulating responses. This heuristic approach requires the pupils to find out for themselves; both problem-solving and inductive reasoning are important.

The creative method, culled from Irving Taylor, Alma Hawkins, and Andre Malraux, is too brief, too imprecise to be of much value to the teacher not already steeped in the bulky literature on the topic. Derived in part from Jerome Bruner's *The Process of Education,* the spiral method is care-

fully presented. The structure of the subject is built around great principles and values, and the sequential arrangement constantly reinforces these pivotal issues.

The overall approaches for organizing an interdisciplinary, comprehensive humanities program are detailed: functions approach, elements approach, and chronological approach. Generally, the illustrations used—often excerpts from current high school curriculum plans—demonstrate the strengths and limitations of the various approaches.

In the functions approach, the great works of man are studied for their insights into universal issues: man's search for identity, society and freedom, man and values. The elements approach attempts to determine the manner and method of the artist: tone, texture, contrast. It also considers general principles of art: subject, style, medium, criteria. The chronological approach remains the most popular. This adherence to the calendar of human development requires great selectivity and admits of varied organizational plans such as the Cultural Epoch Approach or the Great Books Approach.

In addition to a general bibliography, the book contains four useful appendices. Of special interest is the appendix based on the work of a National Council of Teachers of English committee, dealing with the inclusion of non-Western selections in the humanities program.

This book is not a syllabus or a course of studies. It is a readable compilation of ideas, approaches, and methods useful to the above average secondary school teacher (of above average pupils) who is interested in establishing or improving the humanities program in his school.

Clement Delahanty, F.S.C.

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Spanish for Teachers, Applied Linguistics by William Bull. New York: Ronald Press, 1965. Pp. 306. No price indicated.

This book is intended for Spanish Teachers of American (English-speaking) learners, based on the up-to-date findings of applied linguistics.

The first two chapters deal with basic Linguistics: definitions of technical terms and concepts. Chapters three to six deal with sound and spelling. Chapters eight to fifteen are devoted to Morphology; sixteen to twenty-two, to Syntax, and the last chapter, to the troublesome *Ser vs. Estar.*

In the different chapters, a careful plan is followed to maintain the balance between length and quality, theory and practice.

The author has succeeded in conveying the information in the scientific grammars (sounds, spelling, forms and structures) of two languages into a pedagogical grammar for teaching Spanish to American (English-speaking) learners.

Throughout the book the Spanish teachers, as well as the authors of Spanish textbooks, are urged to be aware of the conflicts between the two languages and the linquistic misconceptions which have caused poor and incorrect presentations of the materials to be taught: "The forms *le* and *les* have the allomorphic variant *se* which appears when indirect and direct objects are combined: *dársello,* etc. This is not, as the legend goes, because the Spaniards cannot say *lelo*. They do so regularly when they use *lelo* as an adjective meaning fatuous or stupid." Page 128.

The Spanish illustrations are well selected. Suggestions for "shortcuts," as the teaching of verb paradigms, are presented.

Each linguistic item of information is followed by a pedagogical conclusion. Both are so well interwoven that we can say that the author has successfully bridged the gap between linguistic knowledge and pedagogical presentation.

Fifteen years of work, based on research and experience, with the collaboration of teachers as well as students, have resulted in the publication of this excellent book.

Although the book, as Professor Bull points out in its preface, does not deal with all the problems facing the Spanish teacher today, the reviewer has confidence that it will contribute in a significant manner to the betterment of the Spanish teaching in this country. Future research will complete the task of "how to teach Spanish on the basis of linguistic knowledge."

HORTENSIA E. SAN JUAN

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Programmed Learning in Perspective by C. A. Thomas, I. K. Davies, D. Openshaw, J. B. Bird. Chicago: Aldine, 1965. Pp. 183. $7.50.

This "Guide to Program Writing" is an important contribution to the field of educational technology. While it refutes the idea that a teaching machine is a universal panacea for all our educational difficulties, it points out, nevertheless, that it is not inconceivable that most future teachers will be given the experience of programming as preparation for teaching.

The authors present teachers, educational decision makers, and program writers with step-by-step procedures for the construction of programmed materials. The steps of analysis and synthesis can reveal to the teachers many details of their own subject matter that have previously remained hidden.

The book concentrates on linear programming and applies the six-fold process of successful program writing in two separate examples. The reader is guided through each phase of the programming process: careful study of the syllabus; harmonizing of the syllabus with the needs of students and with the specific aims of training; preparation of an outline of the subject; collection and organization of materials necessary for the program; construction of the matrix and flow diagram to examine similarities, differences, and possible confusions in the subject matter being presented; and the final stage of actually writing the individual frames which make up the program.

Although every teacher may not be actively engaged in program writing to any great extent, a knowledge of the method of programming outlined in this book can be very beneficial for the teacher in the application of the principles of programming to lesson plan preparation and to classroom teaching techniques. The book also provides teachers and potential purchasers of teaching machine programs a means of assessing the value and efficacy of programmed texts. The matrix technique of evaluation provides an objective tool for evaluating prepared instructional materials. The analytical procedures used in completing the matrices can contribute to a teacher's understanding with regard to the organizational problems and relationships of his own subject matter.

Another value of the book is that the reader cannot fail to

notice that the whole process of programming has to be student oriented and that the teacher is forced to visualize all the material in these terms. The authors recognize that the introduction of teaching machines into the school creates some organizational and administrative problems, but they welcome the necessary changes in the best interest of the pupils. They list and fully discuss some of the fears and difficulties which teachers experience with the advent of educational technology. They show the importance of teaching machines in modern education, but they stress the fact that machines are to be used in conjunction with the teacher, rather than in place of him.

Programmed Learning in Perspective is, in brief, a guide to organizing and structuring learning materials in programmed form. It also provides teachers with guiding principles which will enable them to be more explicit, complete, and objective in assessing, using, and preparing instructional materials of all kinds.

SISTER MARY LORETTA

Educational Supervisor
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NUMBER LINES, FUNCTIONS, AND FUNDAMENTAL TOPICS by David A. Page. New York: Macmillan Co., 1964. Pp. 283. $3.80, paper.

This book, subtitled "Mathematics for Elementary School Teachers," is envisaged by the author as useful for teacher training classes, for teachers studying alone, or for teacher use with elementary school students. The main theme, Number Lines and Functions, is contained in Part I and Part III of the book, i.e., pp. 1-65 and pp. 145-172. Part II, containing such topics as operations with negative numbers and laws of the number system, is included as background material which may be omitted if it is not needed. About 3/5 of the book is explanatory material and exercises; the rest, answers and comments. Since the main ideas of the book are embedded in the exercises and are to be discovered by the reader as generalizations, the commentary is very important to the book.

In Part I, the section on the number line has many challenging exercises aimed at a deeper analysis of number operations. Following this, there are exercises on functions. In his treatment of

functions, the author avoids the use of variables on the grounds that students consider variables "other numbers." Instead he uses frames (triangles, squares, diamonds—large enough to enclose numbers). His justification for the use of frames (p. 194) is interesting and informative.

The author does not use the standard vocabulary or the standard notation for functions until the last chapter of the book. The reviewer questions whether the reader will coordinate what he has learned and apply it in new situations, with this limited exposure to the standard forms.

The symbolism throughout the book is quite unconventional. For example, in speaking about negative numbers, instead of using the conventional symbol (-3), the author uses, b3 (three below zero). He believes this will eliminate difficulties later when several negative signs are used together. For example, he considers it easier to understand b9 - b11 than (-9) - (-11). The author uses the non-conventional notation for negative numbers for about eighty pages, introducing the stadard form on p. 135.

Scattered throughout the book, but especially in the Commentary at the end, are some good suggestions for teachers. For example, the author gives some recommendations for changing the "flavor" of the mathematics class (p. 196); he cautions against an overemphasis on "number vs. numeral" (p. 177), and in general, an overemphasis on vocabulary, (p. 192); he insists that in simplifying expressions there is no clear choice between 10/3 and 3-1/3.

The tone throughout is casual, with exclamations, quotation marks, and parenthetical expressions inserted to lighten the style.

Chapter 10, "Negative Money," is an imaginative approach to computation with negative numbers. Positive and negative money is used. For example, to pay a bill of $4, one could use positive five and negative one dollars. The chapter seems rather fantastic for ordinary classwork. However, it could be used advantageously for a math club meeting.

The book would be very valuable for users of the University of Illinois (U.I.C.S.M.) materials. It has a wealth of exercises for both teachers and students. For users of other programs, the unconventional symbolism might prove distracting.

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BOOKS RECEIVED

Educational

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General

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